

~~SECRET~~

b7E

b7A

To: [redacted] From: [redacted]
(U) Re: ~~(S)~~ [redacted] 02/12/2008

LEAD(s) :

Set Lead 1: (Info)

SAN DIEGO

AT SAN DIEGO, CA

(U) ~~(S)~~ Subject activity and passed to the San Diego
Division regarding Anwar Nasser Aulaqi, [redacted].

b7A

Set Lead 2: (Info)

[redacted]

AT [redacted]

b7E

(U) Read and clear.

♦♦

~~SECRET~~

(Rev. 01-31-2003)

~~SECRET~~ (U)

FEDERAL BUREAU OF INVESTIGATION

Precedence: ROUTINE

Date: 03/12/2008

To: San Diego

Attn: []

b7E

From: San Diego

b6
b7C
b7E

Contact: SA []

Approved By: []

Drafted By: []

b1 Case ID #: (U)
b3 (U)
b7A (U)
b7E (U)

(U)
(U)
(U)
(U)
(U)
(U)

(S)

Title: (U) ANWAR NASSER AULAQI;
IT - AL QAEDA

(S)

b1
b3
b7E

(S) (U) Derived From: FBI SCG-3, January, 1997
Declassify On: 03/12/2033

(U)

b7E

(S)

b1
b3
b7E

(S)

b1
b3
b7A
b7E

~~SECRET~~ (U)

Ø

b6
b7C

AWLAKI-5608

b7A

~~SECRET~~ (U)

To: San Diego From: San Diego
Re: (U) [redacted] 03/12/2008 b7A

b7E For administrative purposes, the following [redacted] will be re-opened:

(S) [redacted] (S) [redacted] b1
b3
b7A
b7E

(S) [redacted] b1
b3
b7E

For administrative purposes, the following files will be opened:

(S) [redacted] (S) [redacted] b1
b3
b7A
b7E

(S) [redacted] will be maintained in ELSUR. The b1
(S) [redacted] and [redacted] will be maintained in the b3
rotor. b7A
b7E

♦♦

~~SECRET~~ (U)

(Rev. 01-31-2003)

~~SECRET~~ (U)

FEDERAL BUREAU OF INVESTIGATION

Precedence: ROUTINE

Date: 03/18/2008

To: San Diego

Attn: SA [REDACTED]

b6
b7C

San Francisco

Attn: Elsur File Supervisor

Attn: SISS [REDACTED]

From: General Counsel

(S)

Contact: [REDACTED]

b1
b3
b6
b7C
b7A
b7E

Approved By: [REDACTED]

Drafted By: [REDACTED]

Case ID #: (U) [REDACTED] (Pending)

Title: ~~(S)~~ ANWAR NASSER AULAQI; IT-AL QAEDA; OO: SD.

(U)

(S)

b1
b3
b7E

Derived From : Multiple Sources
See Classification Authority Reference
Section.

(U)

Declassify On: Source Marked "X1", Date of
Source: 03/12/2008.

(S)

b1
b3
b7E
b7D

(S)

b1
b3
b7E

~~SECRET~~ (U)

AWLAKI-5610

b7A

~~SECRET~~ (U)

To: San Diego and San Francisco
From: General Counsel
Re: (U) [REDACTED] 03/18/2008 b7A

X

(S)

b1
b3
b7E

~~SECRET~~ (U)

~~SECRET~~ (U)

To: San Diego and San Francisco
From: General Counsel
Re: (U) [REDACTED] 03/18/2008

b7A

LEAD(s):

Set Lead 1: (Info)

SAN DIEGO

AT SAN DIEGO, CALIFORNIA

(U) Read and clear.

Set Lead 2: (Action)

SAN FRANCISCO

AT SAN FRANCISCO, CALIFORNIA

~~(S)~~ (Attn: SISS [REDACTED]) Serve conformed

(S)

CC: 1 - [REDACTED] (w/o enclosures) b6
b7C

b1
b3
b6
b7C
b7E
b7D

♦♦

~~SECRET~~ (U)

(Rev. 01-31-2003)

~~SECRET~~//ORCON/NOFORN//20330207

FEDERAL BUREAU OF INVESTIGATION

Precedence: ROUTINE

Date: 04/04/2008

To: General Counsel
San Diego ✓

Attn: [redacted]
Deputy General Counsel [redacted]
Attn: SA [redacted]

b6
b7C
b7E

From: [redacted]

Contact: [redacted]

[redacted] ved By: [redacted]

b6
b7C
b7A

Drafted By: [redacted]

(U) Case ID #: (S) [redacted]

(U) Title: (S) ANWAR AULAQI

Synopsis: (U) Provide results of [redacted]

b7D
b7E

(S) Derived From : G-3

(U) Declassify On: 02/07/2033

(U) (S) [redacted]

b7E

Reference: (S) [redacted]

b7A

(U) Details: (S) [redacted]

b6
b7C
b7D
b7E

[redacted] conducted a search for [redacted]
records pertaining to the below [redacted] and provided
copies of these records. [redacted] advised that [redacted]
requested on the [redacted]

b6
b7C
b7D
b7E

~~SECRET~~//ORCON/NOFORN//20330207

AWLAKI-5628

b7A

~~SECRET~~//ORCON/NOFORN//20330207

To: General Counsel From: [REDACTED]
Re: ~~(S)~~ [REDACTED] 04/04/2008

b7A
b7E

[REDACTED]

b7D
b7E

[REDACTED] considers this lead covered.

b7E

♦♦

~~SECRET~~//ORCON/NOFORN//20330207

FD-542 (Rev. 06-13-2007)
038dig07.542

~~SECRET~~ (U)

FEDERAL BUREAU OF INVESTIGATION

Precedence: ROUTINE

Date: 02/07/2008

To: San Diego

From: San Diego

b7E

Contact: SA

b6

b7C

Approved By:

Drafted By:

(U) Case ID #: ~~(S)~~ (Pending) b7A

(U) Title: ~~(S)~~ ANWAR NASSER AULAQI
IT-AQ

(U) Synopsis: ~~(S)~~ Claiming statistical accomplishments.

~~(S)~~ (U) Derived From: ~~FBI SCG-3, January, 1997~~
~~Declassify On: 01/11/2033~~

(S) [redacted] CHS provided
intelligence information and reported on a subject [redacted]
[redacted] CHS voluntarily provided information regarding
the following case:

b1
b3
b7D
b7E

[redacted] b7A

~~SECRET~~ (U)

AWLAKI-5630

b7A

~~SECRET~~ (U)

To: San Diego From: San Diego
Re: [REDACTED] 02/07/2008

b7A

Accomplishment Information:

Number: 1

Type: [REDACTED]

b6
b7C
b7E

[REDACTED]
AGENT INTERVIEW
LIAISON WITH OTHER AGENCY
LIAISON WITHIN FBI

Claimed By:

SSN: [REDACTED]

Name: [REDACTED]

Squad: [REDACTED]

Number: 1

Type: CHS PROVIDES INFORMATION ABOUT THE SUBJECT [REDACTED]

b6
b7C
b7E

[REDACTED]
LIAISON WITH OTHER AGENCY
LIAISON WITHIN FBI
AGENT INTERVIEW.

Claimed By:

SSN: [REDACTED]

Name: [REDACTED]

Squad: [REDACTED]

♦♦

~~SECRET~~ (U)

DATE: 06-24-2013
CLASSIFIED BY NSICG J89J28T90
REASON: 1.4 (c)
DECLASSIFY ON: 06-24-2038

~~SECRET/NOFORN/ORCON~~
DEPARTMENT OF JUSTICE
FEDERAL BUREAU OF INVESTIGATION
ORGANIZATIONAL MESSAGE FORM

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED EXCEPT
WHERE SHOWN OTHERWISE

TRANSMIT VIA:

☒ ☐ ☐ b7E
☐ IIR SENT VIA ACS

PRECEDENCE:

☐ IMMEDIATE
☒ PRIORITY
☐ ROUTINE

CLASSIFICATION:

☐ TOP SECRET
☒ SECRET
☐ CONFIDENTIAL
☐ UNCLAS E F T O
☐ UNCLAS

Date 04/16/2008
PAGE 1 OF 3

FM DIRECTOR FBI ☐

b7A

(S) BT

~~SECRET/NOFORN/ORCON~~

CITE: //1375//

b1

b1
b3
b7E
b6
b7C

~~SECRET/NOFORN/ORCON~~

Approved by: ☐

b6
b7C

Case ID #/Serial: ☐

b7A

Original Filename: ☐

***** FOR ☐ OPERATIONS USE ONLY *****

Time Received ☐

filename: ☐

b7E

Time of Transmission ☐

MRI/JUL/ISN ☐

DTG ☐

AWLAKI-5632

DEPARTMENT OF JUSTICE
FEDERAL BUREAU OF INVESTIGATION
ORGANIZATIONAL MESSAGE FORM

^PAGE 2 OF 3 ~~SECRET/NOFORN/ORCON~~

(S)

b1
b3
b7E
b7D

(U) FBI APPRECIATES YOUR ASSISTANCE IN THIS MUTUAL MATTER OF INTEREST.

~~SECRET/NOFORN/ORCON~~

AWLAKI-5633

DEPARTMENT OF JUSTICE
FEDERAL BUREAU OF INVESTIGATION
ORGANIZATIONAL MESSAGE FORM

^PAGE 3 OF 3 ~~SECRET~~ ~~NOFORN~~ ~~ORCON~~

(U) PLEASE DIRECT ANY QUESTIONS TO THE [REDACTED]

ATTENTION: [REDACTED]

SECURE [REDACTED]

SECURE [REDACTED]

DRV FM: ~~G-3 DECL: 04/16/2033~~

BT

////

b6
b7C
b7E

~~SECRET/NOFORN/ORCON~~

AWLAKI-5634

DEPARTMENT OF JUSTICE
FEDERAL BUREAU OF INVESTIGATION
ORGANIZATIONAL MESSAGE FORM

^PAGE 4 OF 3 ~~SECRET/NOFORN/ORCON~~

DRAFTED BY:

RM#:

EXT:

b6
b7C

~~SECRET/NOFORN/ORCON~~

AWLAKI-5635

(Rev. 01-31-2003)

~~SECRET~~

FEDERAL BUREAU OF INVESTIGATION

Precedence: ROUTINE

Date: 04/17/2008

To: Counterterrorism

Attn: []

SSA []

IA []

b6
b7C
b7E

Criminal Investigative

From: San Diego

Contact: SA []

b6
b7A
b7C
b7E

Approved By: []

Drafted By: []

Case ID #: (U) [] (Pending)

(U) Title: ~~(S)~~ ANWAR NASSER AULAQI;
IT - AL QAEDA

Synopsis: (U) To notify FBIHQ of continuation of captioned investigation, and to provide annual LHM for dissemination to OIPR.

~~(S)~~ (U) Derived From: FBI NSISCG 20080301
Declassify On: 04/17/2033

(U) []

b7E

Enclosure(s): (U) Enclosed for Counterterrorism is an annual LHM, for dissemination to the Office of Intelligence Policy and Review (OIPR).

Details: (U) The enclosed LHM provides a summary of the captioned case. The LHM is to be provided to OIPR, in order to fulfill annual reporting requirements, and notify OIPR of the continuation []

b7E

~~SECRET~~

~~(S)~~ []

b6
b7C

b7A

AWLAKI-5636

[]

~~SECRET~~

To: Counterterrorism From: San Diego b7A
Re: (U) [REDACTED] 04/17/2008

LEAD(s):

Set Lead 1: (Action)

COUNTERTERRORISM

AT WASHINGTON, DC

(U) At [REDACTED]: Notify OIPR of continuation b7E
of captioned case by providing enclosed annual LHM.

Set Lead 2: (Info)

CRIMINAL INVESTIGATIVE

AT WASHINGTON, DC

(U) Read and clear.

♦♦

~~SECRET~~

Automated Serial Permanent Charge-Out
FD-5a (1-5-94)

Date: 04/23/08 Time: 12:58

Case ID: b7A

Description of Document:

Type : EMAIL
Date : 04/07/08
To : SAN DIEGO
From : SAN DIEGO
Topic: FINANCIAL UPDATE RE: ANWAR NASSER AULAQI

Reason for Permanent Charge-Out:

document serialized in to main file in error

Transferred to:

Case ID:

b7A

Employee:

b6
b7C

b7A
AWI AKI-5638

(Rev. 06-04-2007)

~~SECRET~~ (U)

FEDERAL BUREAU OF INVESTIGATION

Precedence: ROUTINE

Date: 04/28/2008

To: San Diego b7E

Attn: []

b7E

From: San Diego

[]

Contact: SA

[]

b6
b7C

Approved By:

[]

Drafted By:

Case ID #: (U)

(U)
(U)
(U)
(U)
(U)

[]

b7A
b7E

(U) Title: ~~(S)~~ ANWAR NASSER AULAQI;
IT - AL QAEDA

(S)

[]

b1
b3
b7E

~~(S)~~ (U) Derived From : FBI NSISCG 20080301
Declassify On: 04/28/2033

(U)

[]

b7E

(S)

[]

b1
b3
b7E
b7D

(S)

[]

b1
b3
b7A
b7E

~~SECRET~~ (U)

~~(S)~~

[]

b6
b7C

AWLAKI-5639

b7A

[]

~~SECRET~~ (U)

To: San Diego From: San Diego b7A
Re: (U) [redacted] 04/28/2008

For administrative purposes, the following [redacted] will be opened:

b7E

(S) [redacted]

b1
b3
b7A
b7E

[redacted] will be maintained in ELSUR. [redacted]
[redacted] will be maintained in the rotor.

b7A
b7E

♦♦

~~SECRET~~ (U)

(Rev. 06-04-2007)

~~SECRET~~ (U)

FEDERAL BUREAU OF INVESTIGATION

Precedence: ROUTINE

Date: 04/29/2008

To: Counterterrorism

Attn: []

SSA []
IA []
IA []

b6
b7C
b7E

From: San Diego

Contact: SA []

b6
b7A
b7C
b7E

Approved By: []

Drafted By: []

Case ID #: (U) [] (Pending)

(U) Title: ~~(S)~~ ANWAR NASSER AULAQI;
IT - AL QAEDA

(S)

b1
b3
b7E

~~(S)~~ (U) Derived From : FBI NSISCG 20080301
Declassify On: 04/29/2033

(U)

[] b7E

(S)

b1
b3
b7E

[] the following individuals are being designated "case coordinators":

• SA []
• IA []
• IA []
• IA []
• IA []

b6
b7C
b7E

(S)

b1
b3
b7E

~~SECRET~~ (U)

~~(S)~~ []

b6
b7C

b7A []

AWLAKI-5641

~~SECRET~~ (U)

To: Counterterrorism From: San Diego b7A
Re: (U) [REDACTED] 04/29/2008

LEAD(s):

Set Lead 1: (Info)

COUNTERTERRORISM

AT WASHINGTON, D.C.

(U) [REDACTED]: Read and clear. b7E

♦♦

~~SECRET~~ (U)

2 . .

AWLAKI-5642

Automated Serial Permanent Charge-Out
FD-5a (1-5-94)

Date: 08/01/08 Time: 13:39

Case ID: Serial: b7A

Description of Document:

Type : EC

Date : 05/12/08

To : et al. b7E

From : WASHINGTON FIELD

(U) Topic: ~~(S)~~ TO PROVIDE INFORMATION ON CAPTIONED SUBJECT'S

Reason for Permanent Charge-Out:

requested that ec get charged out b6

Employee: b7C

AWLAKI-5643

b7A

(S)

b1

b3

b7E

~~SECRET/NOFORN/ORCON~~DEPARTMENT OF JUSTICE
FEDERAL BUREAU OF INVESTIGATION
ORGANIZATIONAL MESSAGE FORMALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED EXCEPT
WHERE SHOWN OTHERWISE

TRANSMIT VIA:

☒ SAMNET
☐ NEPTUNE
☐ IIR SENT VIA ACS

PRECEDENCE:

☐ IMMEDIATE
☒ PRIORITY
☐ ROUTINE

CLASSIFICATION:

☐ TOP SECRET
☒ SECRET
☐ CONFIDENTIAL
☐ UNCLAS E F T O
☐ UNCLAS

Date 05/30/2008

PAGE 1 OF 3

FM DIRECTOR FBI [REDACTED]
TO CIA WASHINGTON DC/PRIORITY/
[REDACTED] FT GEORGE G MEADE MD/PRIORITY/

b7A

BT

~~SECRET/NOFORN/ORCON~~

CITE: //1375//

b1

b7E

b3 CIA Act of 1949 / National Security Act of 1947

b6

b7C

(S)

(S)

~~SECRET/NOFORN/ORCON~~

Approved by: [REDACTED]

b6

b7C

Case ID #/Serial: [REDACTED]

b7A

Original Filename: _____

***** FOR [REDACTED] OPERATIONS USE ONLY *****

Time Received _____

[REDACTED] filename: _____

b7E

Time of Transmission _____

MRI/JUL/ISN _____

DTG _____

AWLAKI-5644

DEPARTMENT OF JUSTICE
FEDERAL BUREAU OF INVESTIGATION
ORGANIZATIONAL MESSAGE FORM

b1
b3
b7E

(S) ^PAGE 2 OF 3 ~~SECRET/NOFORN/ORCON~~ []

b1
b3
b7E
b7D

(S) []
(U) PLEASE FEEL TO FREE TO CONTACT OUR AGENCY IF YOU NEED
ADDITIONAL INFORMATION []

[] PLEASE DIRECT ANY QUESTIONS TO
THE [] ATTENTION:

[] SECURE []

DRV FM: ~~C-3~~ DECL: 05/30/2033

b6
b7C
b7E

BT
////

b3 CIA Act of 1949 / National Security Act of 1947

b1
b3
b7E

(S)

~~SECRET/NOFORN/ORCON~~ []

AWLAKI-5645

DEPARTMENT OF JUSTICE
FEDERAL BUREAU OF INVESTIGATION
ORGANIZATIONAL MESSAGE FORM

b1
b3
b7E

(S) ^PAGE 3 OF 3 ~~SECRET NOFORN ORCON~~ []

DRAFTED BY: []

RM#: []

EXT: []

b6
b7C

(S)

~~SECRET/NOFORN/ORCON~~ []

b1
b3
b7E

AWLAKI-5646

~~SECRET~~ (U)

154 ☐ 02.542 b6
b7C

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED EXCEPT
WHERE SHOWN OTHERWISE

FD-542 (Rev. 06-13-2007)

~~SECRET/NOFORN~~

FEDERAL BUREAU OF INVESTIGATION

Precedence: ROUTINE

Date: 06/02/2008

To: San Diego

From: San Diego b7E

Contact: SA ☐

b6
b7C

Approved By: ☐

Drafted By: ☐

Case ID #: (U) ☐ (Pending) b7A

(U) Title: ~~(S)~~ ANWAR NASSER AULAQI;
IT - AL QAEDA b3 CIA Act of 1949, National Security Act of 1947

(U) ☐

~~(S)~~ (U) Derived From : FBI NSISCG 20080301
Declassify On: 06/02/2033

(U) ☐ b7E

Reference: (U) ☐ b7A

(S) ☐

(S) ☐

b1
b3 CIA Act of 1949 / National Security Act of 1947
b7A
b7E

~~SECRET/NOFORN~~

~~(S)~~ ☐ b6
b7C

AWLAKI-5647

b7A

~~SECRET~~ (U)

~~SECRET/ORCON/NOFORN~~

To: . San Diego From: San Diego
Re: (U) [REDACTED] 06/02/2008

b7A

Accomplishment Information:

Number: .1

Type: [REDACTED] INTELLIGENCE (DISSEMINATED OUTSIDE FBI)

b1

b3

b7E

(S) [REDACTED]
Claimed By:

SSN:

b6

Name:

b7C

Squad:

b7E

♦♦

~~SECRET/ORCON/NOFORN~~

~~SECRET~~

FEDERAL BUREAU OF INVESTIGATION

Precedence: ROUTINE

Date: 04/23/2008

To: San Diego

Attn: [REDACTED]

b7E
b6
b7C

From: [REDACTED]

Contact: [REDACTED]

Approved By: [REDACTED]

b6
b7A
b7C
b7E

Drafted By: [REDACTED]

(U) Case ID #: ~~(S)~~ [REDACTED] (Pending)

(U) Title: ~~(S)~~ ANWAR NASSER AULAQI, aka
N.A. AULAQI,
ANWAR N. ALAULAQI;
IT-HAMAS

Synopsis: (U) Transmittal of CHS reporting document [REDACTED] b7E

~~(S)~~ (U) Derived From: G-3
Declassify On: 04/23/2033

(U) Enclosed: ~~(S)~~ CHS reporting document regarding Anwar Nasser
Aulaqi [REDACTED]

b7E

Details: (U) The purpose of this EC is to serve as a
transmittal of a CHS reporting document referencing Anwar Nasser
Aulaqi, [REDACTED].

b7E

~~SECRET~~

b6
b7C

b7A
AWLAKI-5649

~~SECRET~~

To: San Diego From: [REDACTED] b7A
Re: [REDACTED] 04/23/2008 b7E

LEAD(s) :

Set Lead 1: (Info)

SAN DIEGO

AT SAN DIEGO, CA

(U) ~~(S)~~ Subject activity and passed to the San Diego Division regarding Anwar Nasser Aulaqi, [REDACTED] b7A

Set Lead 2: (Info)

[REDACTED]

AT [REDACTED]

(U) Read and clear.

♦♦

~~SECRET~~

FD-542 (Rev. 06-13-2007)

~~SECRET~~ (U)

FEDERAL BUREAU OF INVESTIGATION

Precedence: ROUTINE

Date: 05/30/2008

To: San Diego

Attn: SA [REDACTED]

b6
b7C
b7E

From: San Francisco

Contact: IOA [REDACTED]

Approved By: [REDACTED]

Drafted By: [REDACTED]

(U) Case ID #: ~~(S)~~ [REDACTED] (Pending) [REDACTED] b7A

(U) Title: ~~(S)~~ ANWAR NASER AULAQI;
IT - AL QAEDA

(S) [REDACTED] b1
b3
b7E
b7D

~~(S)~~ (U) Derived From : G-3
Declassify On: 05/30/2033

(U) ~~(S)~~ [REDACTED] b7E

(U) Reference: ~~(S)~~ [REDACTED] b7A

(S) [REDACTED] b1
b3
b6
b7C
b7D
b7E

(U) [REDACTED] Lead with regard [REDACTED] contained in serial
[REDACTED] is considered covered.

b7D
b7A

~~SECRET~~ (U)

b7A

AWLAKI-5651

~~SECRET~~ (U)

To: San Diego From: San Francisco
Re: ~~(S)~~ [redacted] 05/30/2008

b7A

Accomplishment Information:

Number: 1

(S) Type: [redacted]
[redacted]

b1
b3
b7E

Claimed By:

SSN: [redacted] b6
Name: [redacted] b7C
Squad: [redacted] b7E

~~SECRET~~ (U)

~~SECRET~~ (U)

To: San Diego From: San Francisco
Re: ~~(S)~~ [redacted] 05/30/2008

b7A

LEAD(s):

Set Lead 1: (Info)

SAN DIEGO

AT SAN DIEGO, CA

(U) Read and clear.

♦♦

~~SECRET~~ (U)

(Rev. 01-31-2003)

~~SECRET/ORCON/NOFORN~~

FEDERAL BUREAU OF INVESTIGATION

Precedence: ROUTINE

Date: 04/28/2008

To: Counterterrorism

Attn:

UC
SSA
SSA
IA

San Diego

Attn:

SSA
SA

b6
b7C
b7E

From: Counterterrorism

Contact: SSA

Approved By:

b6
b7C

Drafted By:

(U) Case ID #: ~~(S)~~ (Pending) b7A
~~(S)~~ (Pending)

(U) Title: ~~(S)~~ ANWAR NASSER AULAQI
IT - AL QAEDA

(U) Synopsis: ~~(S)~~ Lead covered regarding request for [redacted]
[redacted] on Anwar Nasser Aulaqi, a known Al-Qaeda
facilitator and operative.

b7E

~~(S)~~ Derived From: G-3
(U) Declassify On: 03/21/2033

(U) Reference: ~~(S)~~ [redacted] b7A

~~SECRET/ORCON/NOFORN~~

AWLAKI-5654

b7A

~~SECRET/ORCON/NOFORN~~

To: Counterterrorism From: Counterterrorism

b7A

(U) Re: ~~(S)~~ [REDACTED] 04/28/2008

(U) Enclosure(s): ~~(S)~~ Enclosed for captioned offices is [REDACTED] b7A

(U) Details: ~~(S)~~ WARNING: [REDACTED]

b7A
b7E

(U) ~~(S)~~ Reference lead indicates [REDACTED] submitted a teletype cable to [REDACTED] for [REDACTED]

b6
b7A
b7C
b7E

Enclosed for review and analysis are the results of these [REDACTED] These results can also be viewed electronically in ACS in the following control file: [REDACTED]

[REDACTED] If further assistance is required, please contact [REDACTED]

[REDACTED] considers this lead covered.

~~SECRET/ORCON/NOFORN~~

~~SECRET~~/ORCON/NOFORN

To: Counterterrorism From: Counterterrorism
Re: ~~(S)~~ [REDACTED], 04/28/2008

b7A

LEAD(s):

Set Lead 1: (Info)

COUNTERTERRORISM

AT [REDACTED]

b7E

~~(U)~~ ~~(S)~~ Read and clear.

Set Lead 2: (Action)

SAN DIEGO

AT SAN DIEGO, CALIFORNIA

~~(U)~~ ~~(S)~~ Review and analyze the enclosed results which
were uploaded in [REDACTED] Please contact
[REDACTED] if further assistance is required.

b7A
b7E

♦♦

~~SECRET~~/ORCON/NOFORN

(Rev. 01-31-2003)

~~SECRET~~ (U)

FEDERAL BUREAU OF INVESTIGATION

Precedence: ROUTINE

Date: 06/09/2008

To: San Diego

Attn: SSA [REDACTED]
ELSUR FILE SUPERVISOR

b6
b7C
b7E

[REDACTED]
San Francisco

Attn: [REDACTED]
Attn: SISS [REDACTED]

From: GENERAL COUNSEL

(S)

Contact: [REDACTED]

b1
b3
b6
b7A
b7C
b7E

Approved By: [REDACTED]

Drafted By: [REDACTED]

Case ID #: (U) [REDACTED] (Pending)

(U) Title: ~~(S)~~ ANWAR NASSER AULAQI;
IT - AL QAEDA; OO: SD.

(S)

b1
b3
b7E

~~(S)~~

Derived From : Multiple Sources
See Classification Authority Reference
Section.
Declassify On: Source Marked "X1", Date of
Source: 06/04/2008

(U)

b1
b3
b6
b7A
b7C
b7D
b7E

(S)

~~SECRET~~ (U)

b7A

AWLAKI-5657

~~SECRET~~ (U)

To: San Diego From: GENERAL COUNSEL
Re: (U) [REDACTED] 06/09/2008

b7A

b1
b3
b7E

(S)

~~SECRET~~ (U)

~~SECRET~~

(U)

To: San Diego From: GENERAL COUNSEL
Re: (U) [REDACTED] 06/09/2008

b7A

LEAD(s):

Set Lead 1: (Info.)

SAN DIEGO

AT SAN DIEGO, CALIFORNIA

(U) READ AND CLEAR.

Set Lead 2: (Action)

[REDACTED]

AT [REDACTED]

[REDACTED]

(S)

b1
b3
b7D
b7E

Set Lead 3: (Action)

SAN FRANCISCO

AT SAN FRANCISCO, CALIFORNIA

[REDACTED]

(S)

CC: 1 - SSA [REDACTED] (W/O ENCLOSURES)

b6
b7C

♦♦

~~SECRET~~

(U)

DATE: 06-24-2013
CLASSIFIED BY NSICG J89J28T90
REASON: 1.4 (c)
DECLASSIFY ON: 06-24-2038

201 01.542

b6
b7C

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED EXCEPT
WHERE SHOWN OTHERWISE

~~SECRET/NOFORN~~ (U)

FEDERAL BUREAU OF INVESTIGATION

Precedence: ROUTINE

Date: 03/31/2008

To: San Diego

From: San Diego

Contact: SA [REDACTED]

Approved By: [REDACTED]

Drafted By: [REDACTED]

Case ID #: (U) [REDACTED] (Pending)

Title: (U) ANWAR NASSER AULAQI
IT - AL QAEDA

b6
b7C
b7A
b7E

(S)

b1
b3
b7E

~~(S)~~ (U) Derived From : FBI NSNSCG-20080301
Declassify On: 03/31/2033

(U)

(S)

b1
b3
b7D
b7E

~~SECRET/NOFORN~~ (U)

AWLAKI-5687

b7A

~~SECRET/NOFORN~~ (U)

To: San Diego From: San Diego
Re: (U) [REDACTED] 03/31/2008

b7A

Accomplishment Information:

Number: 2

(S) Type: [REDACTED] PREPARED AND APPROVED
[REDACTED]: LIAISON WITHIN FBI

b1
b3
b6
b7C
b7E

(S) [REDACTED]: [REDACTED]
USIC REPORTING

Claimed By:

SSN: [REDACTED]

Name: [REDACTED]

Squad [REDACTED]

Number: 2

(S) Type: [REDACTED]
[REDACTED]: LIAISON WITH OTHER AGENCY

b1
b3
b6
b7C
b7E

[REDACTED]: LIAISON WITHIN FBI

Claimed By:

SSN: [REDACTED]

Name: [REDACTED]

Squad [REDACTED]

♦♦

~~SECRET/NOFORN~~ (U)

DATE: 06-24-2013
CLASSIFIED BY NSICG J89J28T90
REASON: 1.4 (c)
DECLASSIFY ON: 06-24-2038

204 [redacted] p. 542
ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED EXCEPT
WHERE SHOWN OTHERWISE

~~SECRET/ORCON/NOFORN~~ (U)

FEDERAL BUREAU OF INVESTIGATION

Precedence: ROUTINE

Date: 07/22/2008

To: San Diego

From: San Diego

Contact: SA [redacted]

Approved By: [redacted]

Drafted By: [redacted]

Case ID #: (U) [redacted] (Pending)

(U) Title: ~~(S)~~ ANWAR NASSER AULAQI;
IT - AL QAEDA

(S)

~~(S)~~ (U) Derived From: FBI NSISCG 20080301
Declassify On: 07/22/2033

(S)

~~SECRET/ORCON/NOFORN~~ (U)

AWLAKI-5689

b6
b7C
b7A
b7E

b1
b3
b7E

b1
b3
b7D
b7E

b7A

~~SECRET/ORCON/NOFORN~~ (U)

To: San Diego From: San Diego
Re: (U) [REDACTED] 07/22/2008

b7A

Accomplishment Information:

Number: 2

Type: [REDACTED]

(S) [REDACTED]

LIAISON WITHIN FBI

Claimed By:

SSN: [REDACTED]

Name: [REDACTED]

Squad [REDACTED]

b1
b3
b7E
b6
b7C

Number: 2

Type: [REDACTED]

(S) [REDACTED]

LIAISON WITHIN FBI

Claimed By:

SSN: [REDACTED]

Name: [REDACTED]

Squad [REDACTED]

b1
b3
b6
b7C
b7E

♦♦

~~SECRET/ORCON/NOFORN~~ (U)

DATE: 06-24-2013
CLASSIFIED BY NSICG J89J28T90
REASON: 1.4 (c)
DECLASSIFY ON: 06-24-2038

204 3.542b6
b7C

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED EXCEPT
WHERE SHOWN OTHERWISE

~~SECRET//ORCON//NOFORN~~ (U)**FEDERAL BUREAU OF INVESTIGATION**

Precedence: ROUTINE

Date: 07/22/2008

To: San Diego

From: San Diego

Contact: SA Approved By: Drafted By: Case ID #: (U) (Pending)

(U) Title: ~~(S)~~ ANWAR NASSER AULAQI;
IT - AL QAEDA

(S)

~~(S)~~ (U) Derived From : FBI NSISCG 20080301
Declassify On: 07/22/2033

(S)

b7A
b6
b7C
b7Eb1
b3
b7Eb1
b3
b7D
b7E~~SECRET//ORCON//NOFORN~~ (U)

b7A

AWLAKI-5691

~~SECRET/OPCON/NOFORN~~

(U)

To: San Diego From: San Diego
Re: (U) [REDACTED] 07/22/2008

b7A

Accomplishment Information:

Number: 5

Type: [REDACTED]

(S) [REDACTED]

LIAISON WITHIN FBI

Claimed By:

SSN: [REDACTED]

Name: [REDACTED]

Squad [REDACTED]

b1
b3
b6
b7C
b7E

Number: 4

Type: [REDACTED]

(S) [REDACTED]

LIAISON WITHIN FBI

Claimed By:

SSN: [REDACTED]

Name: [REDACTED]

Squad [REDACTED]

b1
b3
b6
b7C
b7E

Number: 1

Type: [REDACTED]

(S) [REDACTED]

LIAISON WITHIN FBI

Claimed By:

SSN: [REDACTED]

Name: [REDACTED]

Squad [REDACTED]

b1
b3
b6
b7C
b7E

♦♦

~~SECRET/OPCON/NOFORN~~

(U)

~~SECRET~~/NOFORN

FEDERAL BUREAU OF INVESTIGATION

b6
b7C

Precedence: ROUTINE

Date: 06/10/2008

To: [REDACTED]

From: [REDACTED]

Contact: SA [REDACTED]

Approved By: [REDACTED]

Drafted By: [REDACTED]

Case ID #:

(U)

(Pending [REDACTED])

b6
b7C
b7A
b7E

(U)

Title:

~~(S)~~

ANWAR AULAQI
IT - AL QAEDA

Synopsis: (U) To claim statistical accomplishments.

~~(S)~~

~~(U) Derived From: G-3
Declassify On: 06/10/2033~~

Details: (U) To claim statistical accomplishments.

~~SECRET~~/NOFORN

AWLAKI-5693

b7A

~~SECRET~~/NOFORN

To: [redacted] From: [redacted]
Re: (U) [redacted] 06/10/2008

b7A
b7E

Accomplishment Information:

Number: 1
Type: [redacted]
[redacted]: [redacted]
Claimed By: [redacted]
SSN: [redacted]
Name: [redacted]
Squad: [redacted]

b6
b7C
b7E

Number: 1
Type: [redacted]
[redacted]: [redacted]
Claimed By: [redacted]
SSN: [redacted]
Name: [redacted]
Squad: [redacted]

b6
b7C
b7E

~~SECRET~~/NOFORN

~~SECRET~~ (U)

DATE: 06-24-2013
CLASSIFIED BY NSICG J89J28T90
REASON: 1.4 (c)
DECLASSIFY ON: 06-24-2038

https://sentinel.fbinet.fbi/lavender/

Filing and Security

Primary Case:

(U)

Case Title:

~~(S)~~ ANWAR NASSER AULAQI;
CT - SUNNI EXTREMISM -
MIDDLE EAST

b7A
b7E

Serial Number:

Category:

Initiated: 04/18/2006

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED EXCEPT
WHERE SHOWN OTHERWISE

Details

Serial #:

Type: EC

b1
b3
b7A
b7E

(S)

Document Title:

Approval Date: 06/09/2008

Classification:

~~TS~~ (U)

Contents: No Content Available

Routing

Drafted by: null

Approved by:

b6
b7C

~~SECRET~~ (U)

FEDERAL BUREAU OF INVESTIGATION
FOI/PA
DELETED PAGE INFORMATION SHEET
FOI/PA# 1174529-0

Total Deleted Page(s) = 25

Page 6 ~ Duplicate;
Page 7 ~ Duplicate;
Page 8 ~ Duplicate;
Page 9 ~ Duplicate;
Page 10 ~ Duplicate;
Page 11 ~ Duplicate;
Page 14 ~ b3; b6; b7C; b7D; b7E;
Page 15 ~ b3; b6; b7C; b7D; b7E;
Page 16 ~ b3; b6; b7C; b7D; b7E;
Page 17 ~ b3; b6; b7C; b7D; b7E;
Page 19 ~ b3; b6; b7C; b7D; b7E;
Page 20 ~ b3; b6; b7C; b7D; b7E;
Page 21 ~ b3; b7D; b7E;
Page 26 ~ b6; b7C; b7E;
Page 37 ~ b6; b7C; b7D;
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Page 51 ~ b6; b7C; b7E;
Page 126 ~ Duplicate;
Page 127 ~ Duplicate;
Page 128 ~ Duplicate;
Page 157 ~ Duplicate;
Page 178 ~ Duplicate;
Page 179 ~ Duplicate;
Page 180 ~ Duplicate;
Page 181 ~ Duplicate;

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X Deleted Page(s) X
X No Duplication Fee X
X For this Page X
XXXXXXXXXXXXXXXXXXXXXXXXXXXXX

U.S. Department of Justice
Federal Bureau of Investigation
Washington Field Office
601 14th Street, NW
Washington, D.C. 20535-0002
Official business
Penalty for false statements \$300

FD-340b (Rev. 8-7-97)

44494
1994-WF-222852
[Redacted]
Universal Case File Number [Redacted]

Field Office Acquiring Evidence: WFO

Serial # of Originating Document

Date Received: 3/14/2002

From: [Redacted]

(Address of Contributor)

By: [Redacted]

To Be Returned ☐ Yes ☒ No

Receipt Given ☐ Yes ☒ No

Grand Jury Material - Disseminate Only Pursuant
to Rule 6(e), Federal Rules of Criminal Procedure

☒ Yes ☐ No

Title:

Reference: _____
(Communication Enclosing Material)

Description: ☐ Original notes re interview of

[Redacted]

ANWA- AULAOE

FBI/DOJ

b7A

b3

b7D

b6

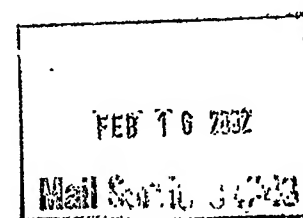
b7C

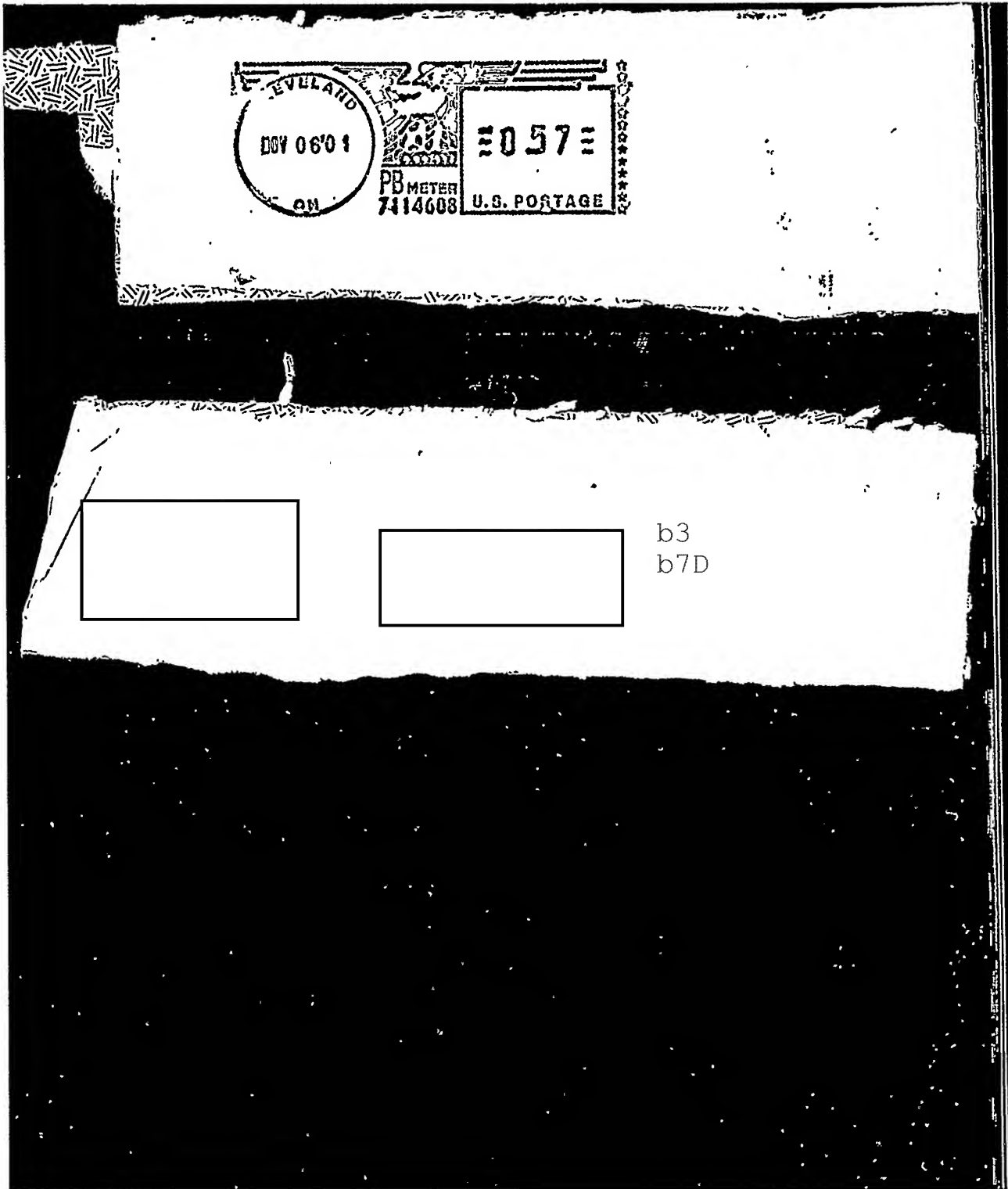
b3

b7E

Federal Bureau of Investigations
Attn: SA [REDACTED]
Washington Field Office
601 4th Street N.W.
Washington, DC 20535 [REDACTED]

b6
b7C
b7E





NS60-9560

b3
b7D

b7E

FIRST CLASS MAIL

Federal Bureau of Investigations
Attn: SA [REDACTED]
Washington Field Office
601 4th Street N.W.
Washington, DC 20535

b6
b7C

FEB 09 2002

AWLAKI-5712

FIRST CLASS MAIL

FD-340

Universal Case File Number

~~1712-1945-789~~
1712-WF-222852

Field Office Acquiring Evidence

WFO

Serial # of Originating Document

Date Received

10-4-01

From

(Name of Contributor)

(Address of Contributor)

(City and State)

By

(Name of Special Agent)

To Be Returned ☐ Yes ☐ No

Receipt Given ☐ Yes ☐ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)

Federal Rules of Criminal Procedure

☐ Yes ☐ No

Title:

Reference:

(Communication Enclosing Material)

Description: ☒ Original notes re interview of

Annandale Surplus store

b7A

b6
b7C

b6
b7C



ANNANDALE SURPLUS
WE BUY & SELL

CAMPING EQUIPMENT • MILITARY SURPLUS
CLOTHING & SHOES • OFFICE FURNITURE

4220 ANNANDALE RD.
ANNANDALE, VA 22003

(703) 256-9467
(703) 256-9502

not

Business Directory - by Business Name
Data Available From 00/00/0000 Through 05/31/2001

Date: 10/ 5/2001

Time: 7:24 AM

Reference:

Requestor:

Search Criteria: ANNANDALE SURPLUS; VA

1

Business Name: ANNANDALE SURPLUS
Address: 4220 ANNANDALE RD
ANNANDALE, VA 22003
Phone Number: (703) 256-9467

b6

b7C

Number of Employees: 1 - 4
Sales and Assets: 1 - 499
Selected SIC Code: 561102 - SURPLUS & SALVAGE MERCHANDISE
Primary SIC Code: 561102 - SURPLUS & SALVAGE MERCHANDISE
Secondary SIC Code: 594707 - NOVELTIES-RETAIL
Secondary SIC Code: 594138 - CAMPING EQUIPMENT
Secondary SIC Code: 519902 - RUBBER-FOAM & SPONGE (WHOLESALE)

Certain business and consumer information contained herein provided by
InfoUSA, Omaha, Nebraska, Copyright 1998, All Rights Reserved.

End of search.

first order \$700 app
second installment \$1,000

after first order
tapestries didn't fit,
so he brought it back,

Per
distributor

7/21 ?
\$593.85
missing
receipt.

8/24 original order

8/29 delivery

8/30 return + re-order enlargements

b6
b7C

FYI the "Annandale Surplus" store where ~~that~~ AULAAI spent \$1,004.²¹ on 8/30/01 was ~~not~~ not able to locate the receipt, and thus cannot say for sure what the purchase was. However, they told us they recalled the purchase was FOAM RUBBER cushions. The store special orders foam pads. Middle Easterners use the foam for seating. Unsure whether they are telling us the

M 100 High Quality

2 each.

2 1 1/2 x 65 x 4 1/2" thick

2

2 1 1/2 x 47 x 4 1/2" thick

2/2 1 1/2 x 51 x 4 1/2 thick

3/ 2 1/2 x 63 x 4 1/2 thick

2/ 2 1 1/2 x 45 x 4 1/2 thick

2/ 23 1/2 x 47 x 6" thick

3/ 23 1/2 x 63 x 6" thick

2/ 23 1/2 x 51 x 6" thick

2/ 23 1/2 x 46 x 6" thick

1/ 23 1/2 x 70 x 6" thick

every unit here when it was delivered
put back all of it, all of it was sent
back and enlarged by gluing it together

for living room - had a diagram, they measured it out

b6
b7C

b6
b7C
b7E

8/30/01

\$ 1,004.21

CHIEF CRAD - FIRST UNION BANK

2293 Meadow View Road.

12/1/01

Amundale Surplus

(W) (203) 256-9467

re: ANWAR AULAA I,

possible

from order

Seating - bench - residential use

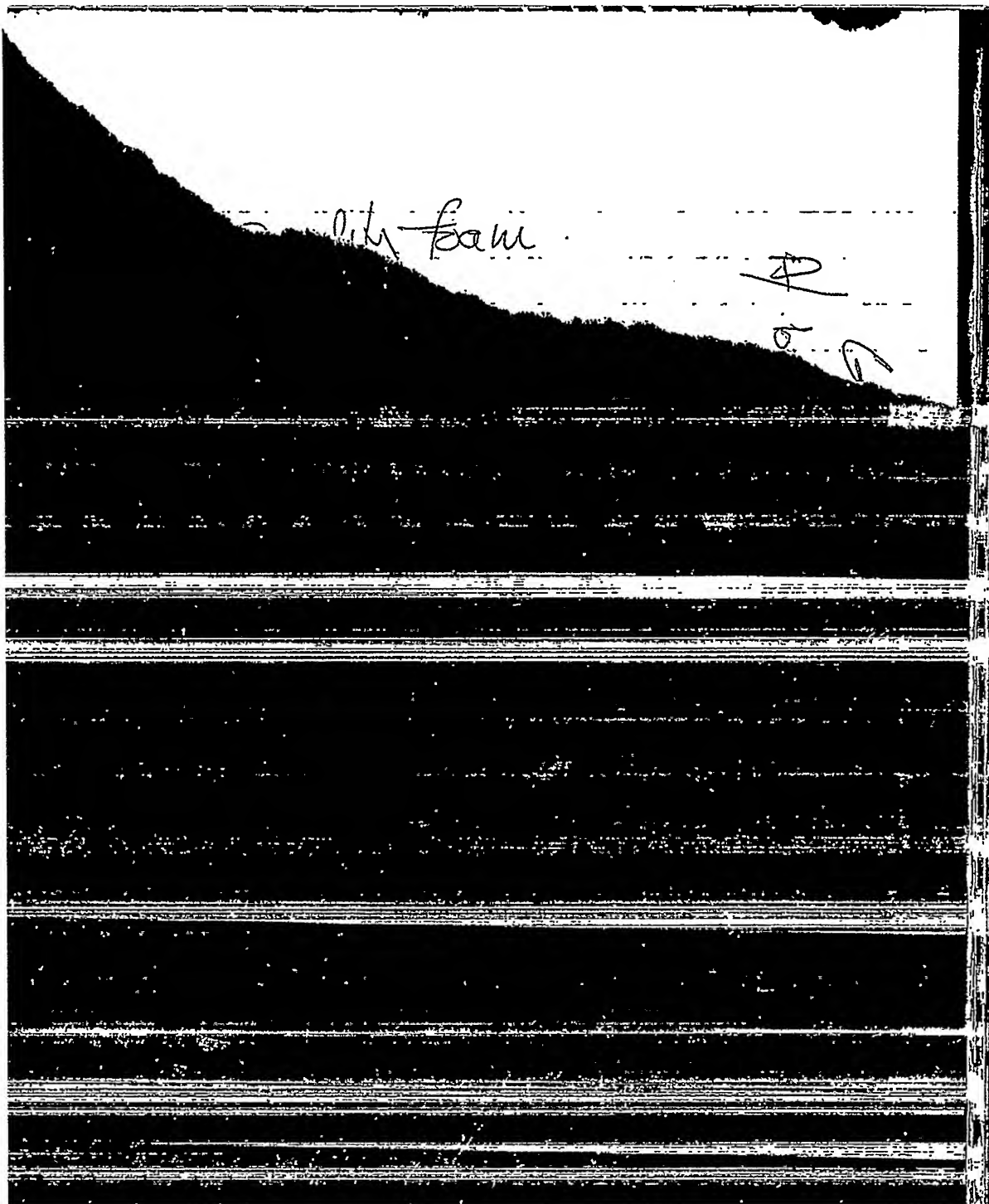
~~for 9 1/2"~~ 1 1/2" thick x 30 x 56 1/2" = \$ 154.⁰⁰

Shipped 9/12

2 1 1/2 65 4 1/2

g x 8122

4/5/40



FD-340 (7-19-00)

193
[Redacted]

b7A

Universal Case File Number 199N WF-222852

Field Office Acquiring Evidence WFO

Serial # of Originating Document #129

Date Received 11-5-01

From _____
(Name of Contributor)

(Address of Contributor)

(City and State)

By SA [Redacted]

b6
b7C

To Be Returned ☐ Yes ☒ No

Receipt Given ☐ ☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)
Federal Rules of Criminal Procedure

☐ Yes ☒ No

Federal Taxpayer Information (FTI)

☐ Yes ☒ No

Title: ANWAR AULAQI
IT- UBL

Reference: _____
(Communication Enclosing Material)

Description: ☒ Original notes re interview of

[Redacted]

b6
b7C
b7D

b6
b7C

b6
b7C
b7E

b6
b7C

b6
b7C
b7D

b6
b7C
b7E

<div data-bbox="410 355 491 406">11/4</div> <div data-bbox="681 292 987 384"></div>	<div data-bbox="1153 326 1511 418"></div> <div data-bbox="1517 338 1703 401">-USAid</div>
<div data-bbox="382 418 541 498"></div> <div data-bbox="541 418 993 572"></div>	<div data-bbox="1227 452 1823 908"></div>
<div data-bbox="331 606 476 686"></div> <div data-bbox="491 618 912 691">Anwar Ahsani</div> <div data-bbox="513 691 912 760">3331 Kaywood DR</div> <div data-bbox="513 754 840 823">Tully Ch, VA</div> <div data-bbox="331 823 432 857">ORAC</div> <div data-bbox="572 823 899 884">M/E (Indian)</div> <div data-bbox="615 884 725 935">30's</div> <div data-bbox="578 935 912 999">\$400 → 1 hr</div> <div data-bbox="469 947 987 1147">→ Tall Thin / Beard</div> <div data-bbox="541 1130 768 1199">Computers</div>	
<div data-bbox="382 1221 463 1260">11/9/11</div> <div data-bbox="484 1204 694 1255"></div> <div data-bbox="397 1255 768 1362"></div> <div data-bbox="375 1357 891 1438">Loews & Entant Plaza DC</div>	

b6
b7C



30¹⁸

11/7

Yemini - Arab Male

Cash

- Clean Shaven

DC every month or
two



(8/4)

b6
b7C
b7D

Lowes L'Enfant Plaza 802-484-1000

10th & ~~Independence~~ Independence

480 L'Enfant Plaza

11/5/1 1700

1. Clients by day of week - appt. book
2. What do...
3. Bio.

b7A

FD-340 (7-19-00)

Universal Case File Number

~~199N-WF-222852~~ - *Final*

Field Office Acquiring Evidence

WFO

Serial # of Originating Document

#167

Date Received

Friday 10-12-01

From

(Name of Contributor)

(Address of Contributor)

(City and State)

By

To Be Returned ☐ Yes ☒ No

Receipt Given ☐ Yes ☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)

Federal Rules of Criminal Procedure

☐ Yes ☒ No

Federal Taxpayer Information (FTI)

☐ Yes ☒ No

Title:

Surveillance Notes

Reference:

(Communication Enclosing Material)

Description:

☐ Original notes re interview of *Surveillance Notes*

199N-WF-222852

b7E

b6
b7C

Friday, 12 October 2001

Amwar N. Awlaki

#199N-WF- 222862

b6
b7C
b7E

log

Notes (C)

IT-UBL/
ALQAEDA

Surveillance instituted in the vicinity of 3331 Kaywood Drive Falls Church, Virginia where Awlaki's known vehicle, a 99 Dodge Caravan, VA tag YGM-1238 observed parked in vacant @ residence

b7E

Awlaki driving Caravan @ Glen Forest Drive, @ Route 7, Falls Church, VA. @ turn on Row Street in vicinity of Dal Hijra Mosque, 3151 Row Street, Falls Church, VA.

Subject @ Row Street, @ Route 7

Subject @ Glen Forest Drive towards residence van out (couldn't confirm if subject or not) @ Glen Forest Drive, @ 7

@ Row Street towards mosque

per 81 wife who in van @ Route 7 to @ Glen Forest Drive

Subject in car @ Glen Forest Drive, @ 7 - reading a piece of paper while driving →

① Row Street @ Mosque

out @ w/ passenger in van, @ Route 7,
 @ turn into apartment complex 6133 Lafayette
 out @ from complex w/ no passenger
 into Calmore Shopping Center @ through
~~into Calmore Shopping Center @ through~~
~~into Calmore Shopping Center @ through~~
 into Sunoco St; pumping gas
 in car @ Route 7 to @ Glen Forest

Sunoco 5929 Rt 7

Lafayette Park Condominiums
 6133 6147

Fridas
10-12-01

99 White Dodge Caravan VA 46m 1238

Inshutal @ Res

(W) ~~Dal Hijra~~ Dal Hijra Mosque 3159 Row St.

(R) Anwar N. Aulagi (Nasser) Falls Church, VA
3331 Kaywood Dr, Falls Church, VA

Glen Forest to (W) 7 to (N) Row St.

NLO

out (S) Row St to (E) 7 to (N) Glen Forest

NLO

van out Glen Forest to (W) 7 to (N) Row St

wife driving (E) 7 @ Glen Forest to (N) Glen Forest

Glen Forest to (W) 7 to (N) Row St

NLO

out (S) Row St. to (E) 7 with Unknown Person

to Condo Complex (S) Argyle Drive

(E) 7 from Condo to ^{Sunoco Gas station} ~~Colmore S.C.~~

133 Rte Lafayette Park Uman eat (unrec)
eat gas station to (E) 7 to (N) Glen Forest

199N-WF-222852

2 Agents names?

07/81

IT-UB/Al Qaeda 07/81

b6
b7C
b7E

b7E

b6
b7C
b7E

--

UMEM - med build / trig white dress shirt
dark colored pants.

FD-340 (7-19-00)

10196

b7A

Universal Case File Number 199N-WF-222852-4-SUR

Field Office Acquiring Evidence WFO

Serial # of Originating Document #161

Date Received 11/27/01

From _____
(Name of Contributor)

(Address of Contributor)

(City and State)

By _____

b6
b7C

To Be Returned ☐ Yes ☒ No

Receipt Given ☐ No ☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)
Federal Rules of Criminal Procedure

☐ Yes ☒ No

Federal Taxpayer Information (FTI)
☐ Yes ☒ No

Title:

Reference: _____
(Communication Enclosing Material)

Description: ☒ Original notes re interview of

ANWAR NASSER AULAKI

AWLAKI-5734

11/27/01

[redacted] at (S) CP (W) 7 into Culm
into Fort Union drive thru

b7E

[redacted] at of Fort Union drive thru
(N) Glen Canyon (N) S. Mountain (S) 50
to 66 to East Supersun (N) 20th
(W) H (N) 23rd (E) 1st (S) 21st (W) H St
(N) 22nd

[redacted] at person at 2nd near 1st
Khairi pass, where long screen shirt button
up with swords under (N) 22nd (S) 1st

[redacted] into Rice Hall



b6
b7C

FD-340 (7-19-00)

Universal Case File Number

Field Office Acquiring Evidence

Serial # of Originating Document

Date Received

From

(Address of Contributor)

(City and State)

By

To Be Returned ☐ Yes ☒ No

Receipt Given ☐ Yes ☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)
Federal Rules of Criminal Procedure

☐ Yes ☒ No

Federal Taxpayer Information (FTI)

☐ Yes ☒ No

Title:

Anwar Aulagi
IT- UBL

Reference:

(Communication Enclosing Material)

Description: ☐ Original notes re interview of

Photo of Aulagi

at UASR.

SEARCHED
SERIALIZED

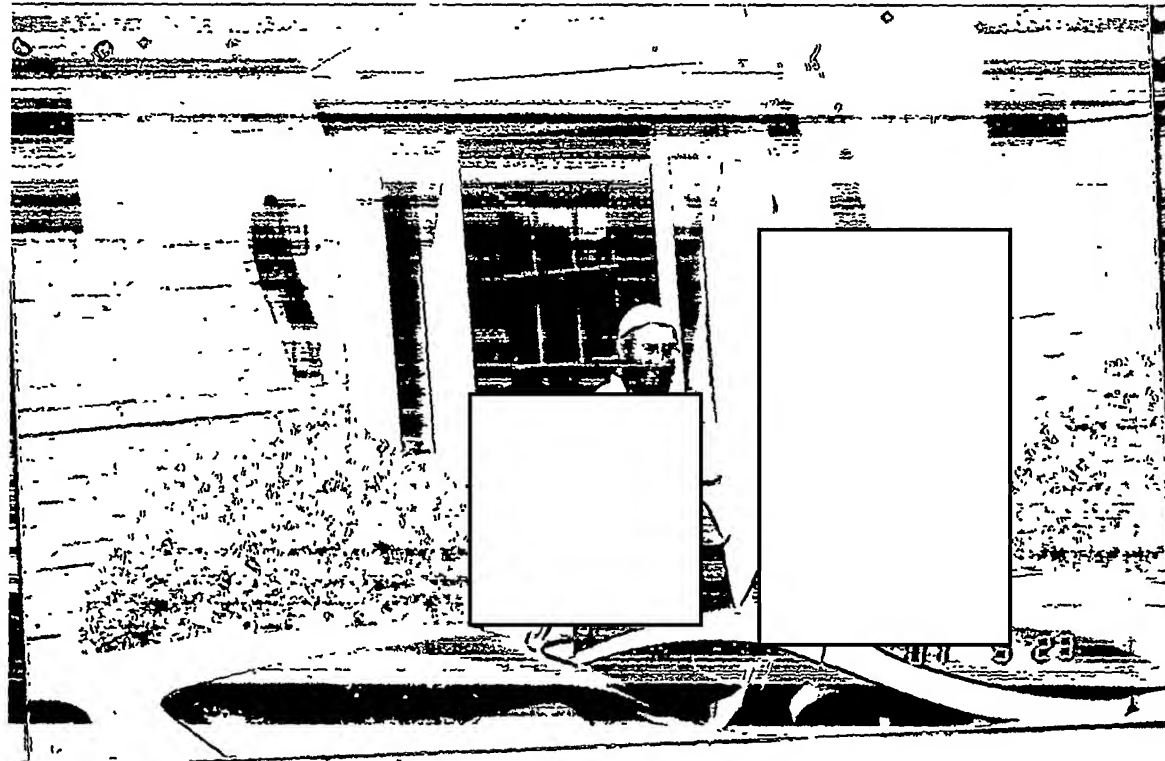
NOV 05 2001

b7A

b6
b7C
b7E

b6
b7C

AWLAKI-5736



b6
b7C

Roll #180

Frame #16

Visitor #2

5/23/01

VA.

YGM 1238

1999 Dodge - Vista
White Mini-Van

ANWAR, NASSER AUKARI

3159 Row St.

Falls Church, VA. 22044-2645

UNSUB #1
5/21/01

SS# 521-11-1121

FD-340 (7-19-00)

Universal Case File Number

Field Office Acquiring Evidence

Serial # of Originating Document

Date Received

From

(Address of Contributor)

By

To Be Returned ☐ Yes

☒ No

Receipt Given ☐

☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)
Federal Rules of Criminal Procedure

☐ Yes

☒ No

Federal Taxpayer Information (FTI)

☐ Yes

☒ No

Title:

Reference:

(Communication Enclosing Material)

Description: ☐ Original notes re interview of

Surveillance

ANWAR NASSER AWLAKI

b7A

b7E

b6

b7C

AWLAKI-5741

12/14/01 Friday



Surveillance INST. started

out (S) Glenn Forest (W) Y

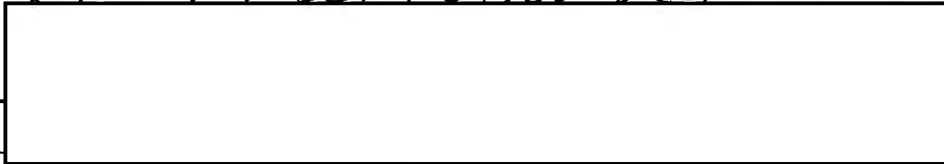
(N) Row St.



At work walking toward
workplace talking 2 WMEEM
Hugged one of them.



No longer observed



12/14/01

b7E

b6
b7C

FD-340 (7-19-00)

Universal Case File Number

199N-WF 222852-FISHR

Field Office Acquiring Evidence

WFO

Serial # of Originating Document

166

Date Received

From

WFO

(Name of Contributor)

(Address of Contributor)

(City and State)

By

IS

To Be Returned

☐ Yes

☒ No

Receipt Given

☐

☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6(e)
Federal Rules of Criminal Procedure

☐ Yes

☒ No

Federal Taxpayer Information (FTI)

☐ Yes

☒ No

Title:

Anwar Aulagi
IT-UBL/AL-Qaeda

Reference:

(Communication Enclosing Material)

Description:

☒ Original notes re interview of FISHR

of Aulagi on 11/2/15/01

b7A

b7E

b6
b7C

AWLAKI-5743

12/15/11

Set.

Aug.

b6
b7C
b7E

b7E

YGM 1238

Wife in vehicle Non Clear Forest

wife son Glen Forest
Went on 7

and

Pull back to Aphrodite Creek

Imports 5886 Glen
Forest

entered up of

Non Clear Forest Dr.
on 7 5 CF won 7

b7E

max Paving
Non RAN 203

5 Glen Center
En 7

848 Non Clear Forest

FD-340 (Rev. 3-8-01)

Universal Case File Number

Field Office Acquiring Evidence

Serial # of Originating Document

Date Received

From

601 4th Street, N.W.

(Address of Contributor)

Washington, DC

(City and State)

By

To Be Returned

☐ Yes

☒ No

Receipt Given

☐ Yes

☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)
Federal Rules of Criminal Procedure

☐ Yes

☒ No

Federal Taxpayer Information (FTI)

☐ Yes

☒ No

Title:

AWLAKI

Reference

Surveillance on 12/16/01

(Communication Enclosing Material)

Description:

☐ Original notes re interview of

b7A

b7E

b6

b7C

AWLAKI-5745

ALAQUI 12/16/01

	See inst @ 123.
	Rt. 7 W. toward workplace.
	009/NLD

~~XXXXXXXXXX~~

b7E

FD-340 (7-19-00)

Universal Case File Number

199A-WF-222852 *fusion*

Field Office Acquiring Evidence

WFO

Serial # of Originating Document

#170

Date Received

MONDAY, December 17, 2001

From

[Redacted]

(Name of Contributor)

IS

[Redacted]

(Address of Contributor)

By

IS

[Redacted]

To Be Returned ☐ Yes

☒ No

Receipt Given ☐

☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)
Federal Rules of Criminal Procedure

☐ Yes

☒ No

Federal Taxpayer Information (FTI)

☐ Yes

☒ No

Title:

Reference:

(Communication Enclosing Material)

Description:

☒ Original notes re ^{FISUR} interview of

Anwar Nasser Aulagi on 12/17/2001

AWLAKI-574Z

b7E

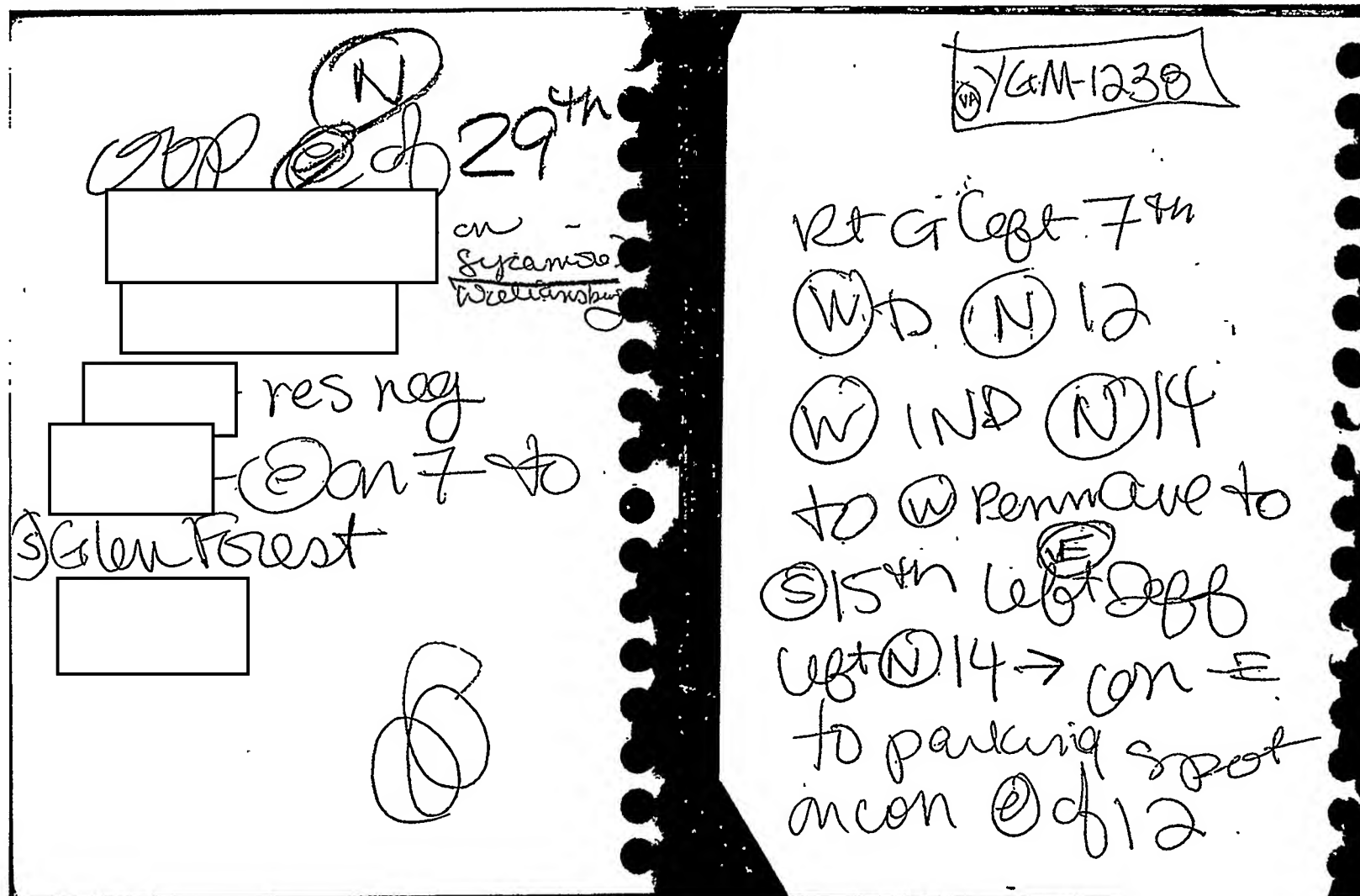
b7E

[redacted] 12/17/2001
[redacted]
[redacted]
→ wife & kids
VA GM1238
900 Water
St
S ← W → E → Z. SW
@ [redacted] (philips)
- parked on water st.
parking lot (W) of rest
[redacted] - out w/ 2 kids into
veh - waiting in pass seat
(brown jacket, jeans)
son jeans, white shirt, walking outside
[redacted] cell phone
[redacted] in veh → moving to
Autoblot to 9^{pm} (N) to →

YGM1238
← E W →
4:50 out Fe to
(W) 7 to (R) Row
[redacted]
not at reg spot?
- out (W) - to 7
~~to 7~~
told Wilson
Left Receiver

b7E

b6
b7C
b7E



b7E

10th to (W) con
(W) 4023
OBP [redacted]

[redacted] 235 to

CON.
(W) - toward lower
bridge - OBP

[redacted] Vanat Res. PL
3301 Rackwood Dr.

[redacted] put in
into
trunk - back seat

b7E

baby car - in stroller
- oop - into museum

[redacted] at Origins
of West Cul -
2nd fl. ^{exhibits}

[redacted] - out to elev
to exit at Cons Ave
- out @ Con to return

12/17/01

#1

log

b6
b7C
b7E

SIVD Phillips & W. S. L.

Wife, toddler, & 5 yrs old girl exit restaurant.

Observed walking from direction of rest.

Obs Sub & 5 yr old boy walking toward vehicle from direction of rest (Sub on cell phone) in vehicle, exit p.l.

Water, 9, G. 7, D. 12, Early, 14, Penn, 15, Jefferson, 14, Contribution.

Parked on Const. Between 12 & 17, Mom's 2 older exited van, enter Natural History Museum.

Sub exited van, money in meter (2H2S), got stolen entered same Museum.

Out Museum to van, in van, Const, 10, & turn, 18, Const, 23.

Observed E on Va.

Observed 23 & D on 23, @ 66 PM

80P just before Rt. 50.

Observed Van in Driveway.

b7E



Eden Forest, 7, Row.

Van at Mosque.

But Row, 7 W. Wilson, Roosevelt.

OOP

b7E

Friday, 14 December 2001

Anwar N. Kulaqi

#199N-WF-222852

b6
b7C
b7E

log

Notes

IT-UBL/
ALQaeda

b6
b7C
b7E

Surveillance instituted in the vicinity of the Dar-ul-Hijra Mosque, 3159 Row Street, Falls Church, Virginia, where Kulaqi's known vehicle, a white 1999 Dodge Caravan bearing VA tag YCAM-1238 was observed parked and vacant,

b7E

Kulaqi in van @ Glen Carlyn Rd @ Fairview Place, @ Leesburg Pike, @ Glen Forest Drive, Falls Church, VA.

NLO

Kulaqi in van w/ passenger @ Glen Forest Drive, @ Leesburg Pike, @ Glen Carlyn Rd, @ Munson Hill Rd, Falls Church, VA.

NLO

van parked and vacant at Falls Church, VA. Also parked @ address:

b6
b7C
b7E

→

→

(in driveway)
(on street)

1 of 2

b6
b7C
b7E

Awlaki

12/17/01

Falls Church

①

Row St

Falls Church

White Grand Caravan

YGM 1238

instituted Phillips Restaurant

Water St & SW Washington

Subject w/ wife & 3 children in restaurant

Wife out w/ 2 children, put two kids
in car wife got in passenger seat
- (parked in lot west of restaurant)

Subject out - brown jacket blue
jeans on cell phone w/ son in
white shirt blue jeans - son into
car - subject in vehicle →

Subject looking out → out lot →
Water St → 9th St → G St → 7th →
4th St → 13th → Independence → 14th
→ Penn. → 15th → Jefferson → 14th
Constitution →

parking on Constitution between 12-15th

Wife went into History Museum w/ girl
& boy walking with other / subject stayed
w/ baby in car

b7E

[] subject out car into trunk -
took out stroller - shut trunk
to side door got out baby →
put in stroller / put more than
2hr. in motor walked with baby

b7E

[] in to museum - in museum

Natural History

[] subject coming out
wife out subject out w/ children
subject pushing stroller to car
kids in car - subject in car w/ wife

[] subject moving ^(E) Constitution
→ 10th → 4th → 10th → Constitution ^(W)
→ 23rd → 008 []

b7E

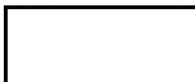
[] subject on Virginia → E → 23
→ Constitution → Roosevelt Bridge
→ Rt 50 cop []

[] van back at residence
subject out van → Glen Forest →
Rt 7(W) → Row []
subject parked at workplace

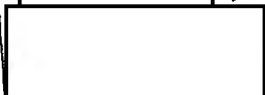


subject out Row → (W) K77 → ②
Wilson → Roosevelt → Sycamore

b7E



→ cop searched area



instituted residence - van not
observed



subject in van (E) K77 →
Glen Forest → toward residence

cont.

(12/17/01)



subject out Glen Forest

→ Rt 7 → Row →



Mosque

subject walking back to car

subject ~~lights on~~ →

subject moving → Row → Rt 7 E
→ Glen Forest residence

b7E

FD-340 (Rev. 3-8-01)

Universal Case File Number

1A 203
~~189N-WF-22285-2~~ *Fair*

Field Office Acquiring Evidence

WFO

Serial # of Originating Document

#175

Date Received

12/17/2001

From

WFO

(Name of Contributor)

(Address of Contributor)

(City and State)

By

JS

To Be Returned ☐ Yes

☐ No

Receipt Given ☐ Yes

☐ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)
Federal Rules of Criminal Procedure

☐ Yes

☐ No

Federal Taxpayer Information (FTI)

☐ Yes

☐ No

Title:

Summary Notes

Reference:

(Communication Enclosing Material)

Description:

☐ Original notes re interview of

b7A

b7E

b6
b7C

12/17/2001

Int -

b7E

out w/ family

Parked on Constitution Ave

In Natural Hist museum -

out -

In Phillips

b7A

FD-340 (7-19-00)

Universal Case File Number

~~199N¹ - WF - 222852~~ from

Field Office Acquiring Evidence

WFO

Serial # of Originating Document

171

Date Received

12/18/01

From

(Name of Contributor)

(Address of Contributor)

(City and State)

By

To Be Returned ☐ Yes

☒ No

Receipt Given ☐

☐ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)
Federal Rules of Criminal Procedure

☐ Yes

☐ No

Federal Taxpayer Information (FTI)

☐ Yes

☐ No

Title:

Reference:

Anwar Nasser Aulaq

(Communication Enclosing Material)

Description:

☒

Original notes re interview of

surveillance

b6

b7C

b7E

AWLAKI-5761

D010a
Tues 12/18/01

Alaguai

Inst at Res
Out / Glen Forest / West
Row still in lot
Row / Rt 7 e / Glen Forest
Glen Forest toward Res
Check at Res

Out
Gt. 7 e

Cross Roads place Left
2 kids / wife
Kids 'R' us
back at veh
inside Hollywood Video (+ 7)
at veh
Glen for
Out to shop center
Dollar store
store

Disaster used car lots
Lansburg Plaza
wife alone

mission.

b7E

b6
b7C
b7E

[redacted]

Female out

[redacted]

Glen Forest to res

[redacted]

out Glen For / Rt 7 EW /

parked at mosque

b7E

b7A

FD-340 (Rev. 8-7-97)

Universal Case File Number 199B-WF-222852-Finia

Field Office Acquiring Evidence WFO

Serial # of Originating Document #176

Date Received December 18, 2001

From [Redacted]
(Name of Contributor)

(Address of Contributor)

(City and State)

By IS [Redacted]
(Name of Special Agent)

To Be Returned ☐ Yes ☒ No

Receipt Given ☐ Yes ☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)

Federal Rules of Criminal Procedure

☐ Yes ☒ No

Title:

Reference: _____
(Communication Enclosing Material)

FLOR

Description: ☐ Original notes re interview of

Amour B. Aulagi

b7E

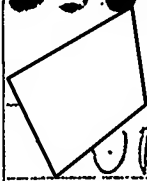

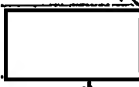

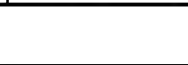

b6
b7C

Mh A [] 12/18/01	[]
[] - Relia H al Pau St. workplace	
Family Diving [] S & Glen Forest	
Bar F	
Kinkos - Observed copying papers	
Safari [] back to car	
[] - Tamado Res.	
[] S Glen F.	
W a F	
Na Ra	
Info Work at Pau	
[] S Ra	
E a F	
Na Glen Canby	
E a to S Lp/Cals	
going thru Drive thru	
[] Meets Chrisch	
	UNSUB is telling to Sub as going thru Drive thru Hood pulled :: + sub Vacuum included We created saw Sub car on + behind truck

b7E

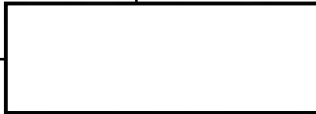
b6
b7C
b7E

b7E

	
UNSUB - E the lot	
E a 7	
N George Menon	
U ten N into strip	
at Forest	 Sub - outal Oureth
N after Forest	Behind Shyppa Cile
 5136 Forest	E a 7
World Assembly of	N a Gle Forest
Maden Earth	
 Out & back in	
Passing side of ditch	No coast
 Not at vehicle	
	3100 S Manchester
 Unal is van	
out - Son lost	
W on 7	
N into Leeshy	Plaza
N a U Telfer	
W a Caluhi Pol	

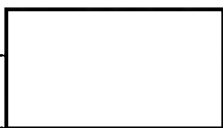
b7E

b7E



b7E

W a Carle Springs wood lat
W Glen Carle
N S Manchester + web Res. Tanners



located at Res.



S Glen Fast
W F
N Res
E-WP

Ar h. fidant
leged sig
envelops



NRa
E F
NGF - Res

Mckinley St.

Morrison St.

b7A

FD-340 (7-19-00)

Universal Case File Number

~~194N-WF-222852~~ *Feuer*

Field Office Acquiring Evidence

WFO

Serial # of Originating Document

#173

Date Received

Wednesday, 12/16/01

From

(Name of Contributor)

(Address of Contributor)

(City and State)

By

IS

To Be Returned ☐ Yes

☒ No

Receipt Given ☐

☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e).
Federal Rules of Criminal Procedure

☐ Yes

☒ No

Federal Taxpayer Information (FTI)

☐ Yes

☒ No

Title:

Reference:

(Communication Enclosing Material)

Description:

☒ Original notes re interview of

Anwar Nasser Aulagi

b7E

b6
b7C

AWLAKT-5769

Anwar Nasser Aulagi

~~Aulagi~~ Aulagi

IT-USB / AL-QAEDA

1000-WF-222852

12/19/06

Wed.

3331 Kaywood St Falls Church

Row St Falls Church

White Grand Canyon Va YGM 1238

instituted residence from Hotel

subject van out Glen Forest → Rt 7 (W)

Row → into Mosque

subject out Row → Online →

Service Rd → Rt 50 E → Roosevelt Bldg

E St → 20th → K → 22nd → L St
→ 21st

subject parked at 2033 K St on 21st

out w/ paper into 2033 K at elevator

subject at desk in bld →

subject out crossing street

subject in vehicle out → 21st → K St (W)
→ (W) 25th → (E) N St → (S) 23rd → M St →
25th → N St →

Loop - searched area - neg X

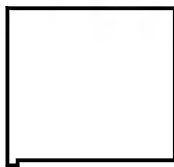
instituted residence

subject (F) Rt 7 → Glen Forest

Van parked at residence

b7E

b7E



at light @ (7) to go west
(W) on 7. to rt. on Row.

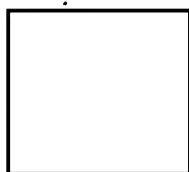


into mosque. / wk place.

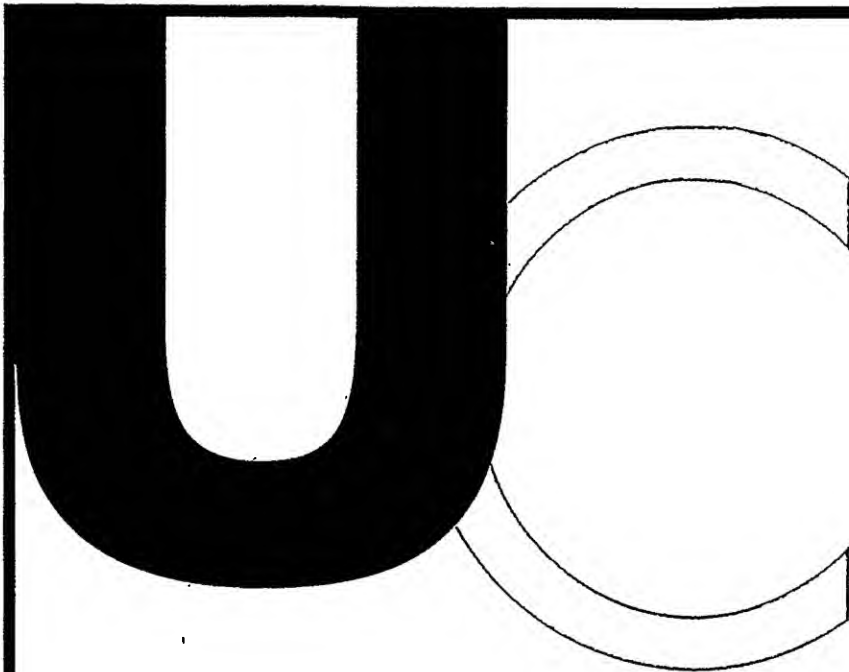
walking to car

back to rd.

b7E



backing out



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WASHINGTON DC

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Academic Success Series

- Get Organized
- Learn in Less Time
- Master Your Stress
- Prevent Procrastination
- Save Your Semester
- Score Higher on Tests

Academic Support Services

- Academic Progress Group
- Career Decisions Workshop
- Procrastination Prevention
- Test Anxiety
- Peer Tutoring Service

Workshops & Groups

- Anger Management
- Anxiety/Stress Management
- Body Weight/Body Image
- Family Stress (i.e., divorce, alcoholism)
- Finding Your Niche
- Gay, Lesbian, Bisexual Students' Group
- International Students' Group
- Interpersonal Growth Group
- Living with Loss
- Racial/Ethnic Empowerment
- Survivors of Assault/Abuse

Counseling Services

- Brief Individual Counseling
- Career Testing & Counseling
- Consultation for Faculty/Staff
- Crisis Intervention
- Referral Assistance

Personal Development

The University Counseling Center has created a resource room of print, audio, and video tape material on issues germane to college life. Students may use these during drop-in hours or by appointment.

Call-A-Counselor

The University Counseling Center provides a full range of personal/psychological services. Counselors are available during business hours to answer questions about services or resources. Any GW student, faculty, or staff member may use this service.

b7A

FD-340 (7-19-00)

1A 208

Universal Case File Number 199N-WF-222852-Finn

Field Office Acquiring Evidence WFO

Serial # of Originating Document #122

Date Received December 19 2001

From [Redacted] Contributor)

(Address of Contributor)

By IS [Redacted]

To Be Returned ☐ Yes ☒ No

Receipt Given ☐ Yes ☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)
Federal Rules of Criminal Procedure

☐ Yes ☒ No

Federal Taxpayer Information (FTI)

☐ Yes ☒ No

Title:

Anwar Nasser Aulagi

Reference: _____
(Communication Enclosing Material)

Description: surveillance
☒ Original notes re interview of

Aulagi on 12/19/01

b7E

b6
b7C

AWLAKI-5773

b7E

12/19

YGM-1238

@ light west 7
Row into Mosque
NLD
out east 7
Hem Forest NLD

west
in Row
@ res

AWLAKI-5774

b7A

FD-340 (Rev. 3-8-01)

Universal Case File Number

Field Office Acquiring Evidence

Serial # of Originating Document

Date Received

From

(Contributor)

(Address of Contributor)

(City and State)

By

To Be Returned ☐ Yes ☒ No

Receipt Given ☐ Yes ☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)
Federal Rules of Criminal Procedure

☐ Yes ☒ No

Federal Taxpayer Information (FTI)

☐ Yes ☒ No

Title:

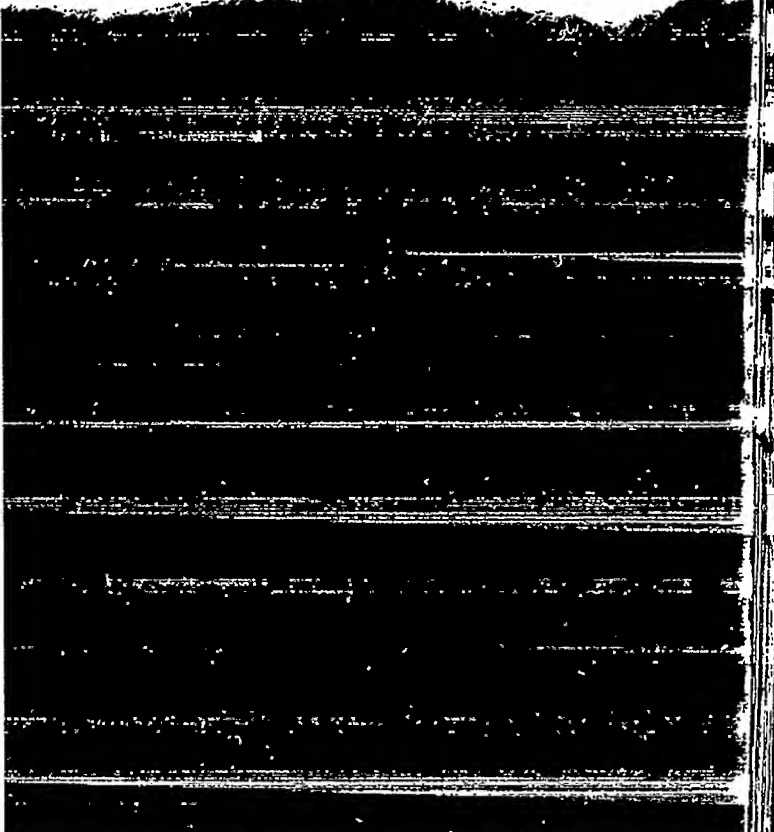
Reference:

(Communication Enclosing Material)

Description:

☒ Original notes re interview of

AWLAKI-5775

	DAR	12.20.01
	out	AL Hija mosque.
	in @ Row St. 3159 Row	
	oop	
	@ residence	
w/ wife went to Saturday		
then proceeded back to rez.		
		

b7E

b7A

FD-340 (Rev. 3-8-01)

Universal Case File Number

~~199A-WF-222852~~ *Fran*

Field Office Acquiring Evidence

WFO

Serial # of Originating Document

#174

Date Received

Saturday, December 22, 2001

From

[Redacted]

IS

[Redacted]

(Name of Contributor)

(Address of Contributor)

b6
b7C
b7E

By

IS

[Redacted]

b6
b7C

To Be Returned

☐ Yes

☒ No

Receipt Given

☐ Yes

☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)
Federal Rules of Criminal Procedure

☐ Yes

☒ No

Federal Taxpayer Information (FTI)

☐ Yes

☒ No

Title:

Reference:

(Communication Enclosing Material)

FISUR

Description:

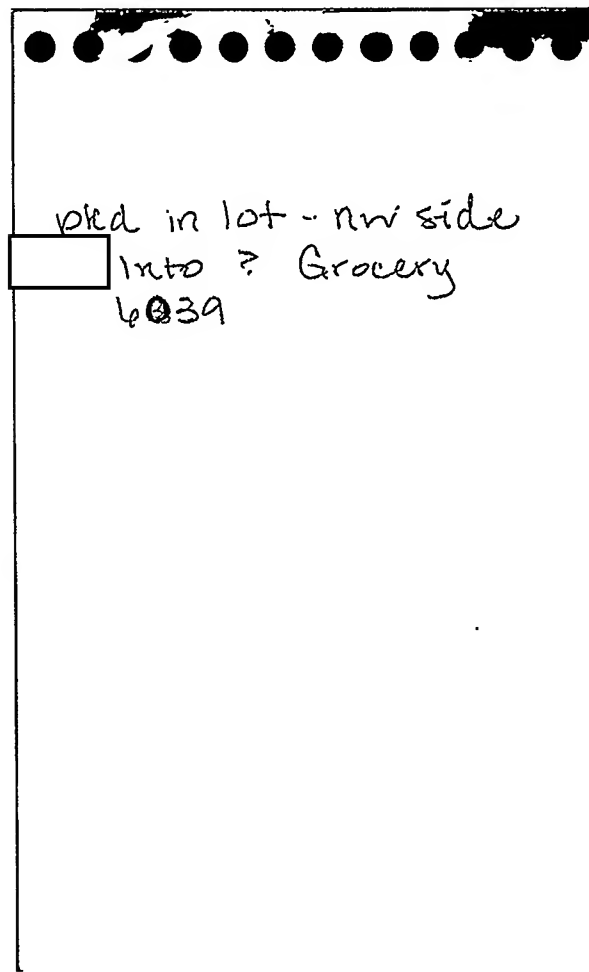
☐ Original notes re interview of

ANWAR NASSER AWLAKI

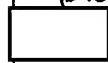
AWLAKI-5777

12/22 [redacted]
[redacted] Inst. @ work -
[redacted] in drive.
[redacted]
[redacted] Out s G.F. in [redacted]
[redacted] n Row pkd.
near van
[redacted] Out Munson Hill, s
Glen Carlyn, e 7
[redacted] nlo
[redacted] Obs @ Suroco filling
up
[redacted] mobile e 7
[redacted] n G.F., u turn
through shop. ctr,
w 7,
[redacted] turned into Culmore.

b6
b7C
b7E



pkd in lot - nw side



into ? Grocery

6039

b7E

22 December 2001

22 Dec

@ workplace

b6
b7C
b7E

~~Redacted workplace~~

Parked @ Residence

CL of Residence

- All

Car still in place

15

out Glen forest

b7E

W → 7 N Row 1225 in P Mosque

100 out S Munson Hill

S Glen Carolyn E - 7 into Shopping

Center / Sunoco gas Station on 7

5929 100 out of Station

1. Straight first #

2. 3X stop

3. Past stop on 2nd...

✓ Glen Forrest

Back Thru Shop Center

won 7 Sinto Culmore

Shop Center (First Union)



6039

Leesburg Pike

NCO

~~Leah~~ Saraf ~~Saraf~~

Ingusara

Stone

Culmore middle east

grocery

store

b7E

Glen Forest Shopping Center

b7A

FD-340 (Rev. 8-7-97)

Universal Case File Number 199N WF-222852 Fern

Field Office Acquiring Evidence WFO

Serial # of Originating Document #225

Date Received 12/22/01

From [Redacted]

(Address of Contributor)

By IS [Redacted]
(Name of Special Agent)

To Be Returned ☐ Yes ☒ No

Receipt Given ☐ Yes ☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)

Federal Rules of Criminal Procedure

☐ Yes ☒ No

Title:

Anwar Nasser Aulagi

Reference: Surveillance log dated 12/22/01
(Communication Enclosing Material)

Description: ☒ Original notes re-interview of

of surveillance on 12/22/01

b7E

b6
b7C

AWLAKI-5782

Anwar Nasser Van Y6M 1238 [redacted] SA [redacted]
Aulagi Res: 3331 Kaywood Dr. Fall Church 12/22/01 199N-222852

b6
b7C
b7E

Workplace: Dal Hijra Mosque 3159 Row Street, Fall Church IT-UB2/ Al Qaeda

[redacted] Subj entered [redacted]

and exited Culmore Shopping Ctr. to east on 7,
to N Glen Forest

[redacted] Subj last observed N Glen Forest towards residence

[redacted] Out S Glen Forest, W 7, N Glen Forest [redacted]

[redacted] Row, W on 7 NLO

b7E

Parked on access Rd parallel of 7 in front of Raven
Tower
w/ wife +

exited vehicle w/ 3 Unknown children
and walked into Ravenwood Towers [redacted]

[redacted] Back at vehicle w/ wife + Kids
drive to front of Ravenwood Tower
picked up wife

[redacted] Back out S to E on 7 to N Row [redacted]

b7E

Vehicle @ Row Street

Van E Munson Hill, S Glyn Carolyn,
E 7, N Glen Forest [redacted]

b7A

FD-340 (Rev. 8-7-97)

Universal Case File Number

~~199N-WF-222852~~ Four

Field Office Acquiring Evidence

WFO

Serial # of Originating Document

#178

Date Received

12/23/01

From

(Name of Contributor)

(Address of Contributor)

(City and State)

By

(Name of Special Agent)

To Be Returned ☐ Yes ☒ No

Receipt Given ☐ Yes ☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)

Federal Rules of Criminal Procedure

☐ Yes ☒ No

Title:

Anwar Nasser Aulagi

Reference:

notes

(Communication Enclosing Material)

Description: ☒ Original notes re interview of

surveillance of

b7E

b6

b7C

[redacted] toward Res. N. Glen Forest

[redacted] out of res

[redacted] S Glen Forest
W 7

[redacted] was observed reading with
interior light on
crossing Glen Carlyn

[redacted] into Row Mosque

[redacted] out Mingson Hall
↓ Gil
↓ East
↓ G.F.

[redacted] out → G.F.
west 7

[redacted] → into Row into Mosque

[redacted] → out of Mosque

[redacted] same maintained at res out Mingson Hall
→ N Glen Forest

b7E

b7E

Handwritten notes on lined paper with redacted areas (black boxes):

- Top left: "Aahq:" followed by a redacted box.
- Top right: "12/23/01".
- Second line: "Haf at meat market" with a redacted box to the left.
- Third line: "residence" with "out" below it, and a redacted box to the right.
- Fourth line: "YGM-1238" on the left, and "Linner Nasser Aahq:" with "199N-UP-322852" below it on the right.
- Fifth line: "South Washington St." with a redacted box to the left.
- Sixth line: "parked in" with a redacted box to the left.
- Seventh line: "Was highway St" and "E Fairfax St" with a redacted box to the left.
- Eighth line: "Southgate Village" and "108" with an arrow pointing down, and a redacted box to the left.
- Ninth line: "out of into vehicle." with a redacted box to the left.
- Tenth line: "into Row" and "out of Row" with an arrow pointing right, and "Glen Carlyle" and "Teast" below it, with a redacted box to the left.

b7E

b6
b7C
b7E

b7E

FD-340 (7-19-00)

b7A

1A 213

Universal Case File Number

199W WF - 222852 Sub FISV

Field Office Acquiring Evidence

WFU

Serial # of Originating Document

#179

Date Received

From WFO

(Name of Contributor)

(Address of Contributor)

(City and State)

By IS

To Be Returned ☐ Yes

☒ No

Receipt Given ☐

☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)
Federal Rules of Criminal Procedure

☐ Yes

☒ No

Federal Taxpayer Information (FTI)

☐ Yes

☒ No

Title:

Anwar Nasser Awlaki

Reference:

(Communication Enclosing Material)

Description: ☐ Original notes re interview of

Surveillance

Anwar Nasser Awlaki on 12/27/01

b7E

b6
b7C

3331 Kwood Dr. ^{Newer}		12/23/01
- Y6M-1238 VA - White Caravan (wing trail)		
<div></div>		
<div></div>		
<div></div>	OUT in VAN AT Mosque.	<div></div> 12/23/01 Sunday <div></div> <div></div>
<div></div>	<div></div> OUT of Mosque - 7 or 7:30 ON Glen Forest towards Res. he was Solo.	
<div></div>	wife OUT in VAN, by Sateway SEIK Wife back at VAN. in Shopping Center leaves out, back towards home.	<div></div> WFO 12/23/01 <div></div>
<div></div>	VAN ON Glen Forest W on 7.	
<div></div>	AT Glen Forest 7 west. Subject driving in Mosque.	
<div></div>	OUT Glen Carlin / 7 to Glen Forest. towards Res.	<div></div>

b6
b7C
b7E

b6
b7C
b7E

Anwar Nasser Aulagi

IT-UBL / Al Qaeda

199N-WF-222852 Sub F.

SA

3159 Row Street
Falls Church, VA

b6
b7C
b7E

FD-340 (Rev. 3-8-01)

Universal Case File Number

1A 214
[Redacted]
199N-WF-222852-1000

Field Office Acquiring Evidence

WFO

Serial # of Originating Document

#180

Date Received

12-26-01

From

[Redacted]

(Name of Contributor)

(Address of Contributor)

(City and State)

By

IS

[Redacted]

To Be Returned ☐ Yes

☒ No

Receipt Given ☐ Yes

☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)
Federal Rules of Criminal Procedure

☐ Yes

☒ No

Federal Taxpayer Information (FTI)

☐ Yes

☒ No

Title:

ANWAR NASSER AWLAKI

Reference:

(Communication Enclosing Material)

Description: ☒ Original notes re interview of

FUSUR

b7A

b7E

b6

b7C

b7E

12-26-01



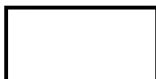
LIGHTS ON



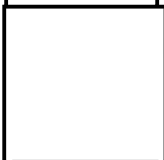
OUT W7.



S Row St.



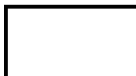
E 7 - E Col Pike



DAR AL NUR

W Col Pike - W7

OOP



AT MOSQUE



VAN AT RES

W7 - S Row

AT MOSQUE



MINSON HILL - GLEN CARWIN

E 7 - GLEN FOREST

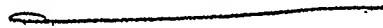
LOT TOWARDS RES.

VAN

7 AM 1238



AT RES



H 68590 TAXI



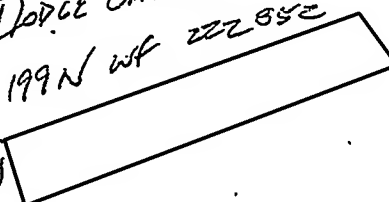
DAR AL NUR
5643 Col Pike

DAR AL HIFRA MOSQUE
3159 Row St

ANWAR NASSER AVENUE
3331 KAYWOOD DR.
FINDS Church

99 DODGE CARRAN
199N W 222852

30



b6
b7C
b7E

b7A

FD-340 (Rev. 3-8-01)

Universal Case File Number

~~199N-WF-222852~~ *Trans*

Field Office Acquiring Evidence

WFO

Serial # of Originating Document

#181

Date Received

From

(Name of Contributor)

(Address of Contributor)

(City and State)

By

IS

To Be Returned ☐ Yes

☒ No

Receipt Given ☐ Yes

☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)
Federal Rules of Criminal Procedure

☐ Yes

☒ No

Federal Taxpayer Information (FTI)

☐ Yes

☒ No

Title:

Reference

Anwar Nasser Aulagi

(Communication Enclosing Material)

Description:

☒ Original notes re interview of

Surveillance of 12/26/01

b7E

b6

b7C

AWLAKI-5792

Augt. Wed. [redacted] [redacted]
[redacted] ~~detected~~
Wife at Ross Crossroad
Returned from [redacted]
[redacted] Van at Res.
[redacted] W - across Glen Carlyn
[redacted] Ron Row
+ into mosque
Regular spot
[redacted] Backing up [redacted]
Easton
Lon Gen Forist home
Ry

b7E

b7E

FD-340 (Rev. 3-8-01)

Universal Case File Number

Field Office Acquiring Evidence

Serial # of Originating Document

Date Received

From

(Name of Contributor)

(Address of Contributor)

(City and State)

By

To Be Returned ☐ Yes

☒ No

Receipt Given ☐ Yes

☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)

Federal Rules of Criminal Procedure

☐ Yes

☒ No

Federal Taxpayer Information (FTI)

☐ Yes

☒ No

Title:

Reference

(Communication Enclosing Material)

Description:

☒ Original notes re interview of

Surveillance of 12/27/01

b7A

b7E

b6
b7C

AWLAKI-5794

Alaqui - Hunt

b7E

Son Glen Forest

W on 7

N on Row into Mosque

parked in mosque lot

b7E

Easton 7

VAN

W on 7

VAN

E on 7

W on Glen Forest

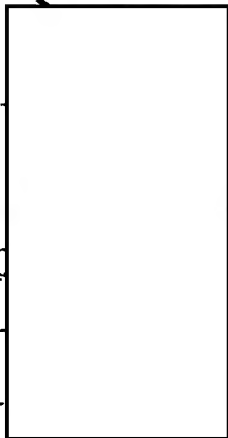
VAN parked at RES,

Wife in vehicle

Son Glen Forest

W on 7

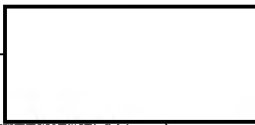
into Culmen into Kate And



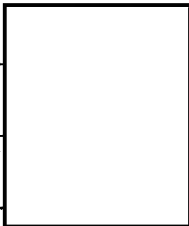
out of Rite Aids
to shopping

b7E

W on 7
at mosque
W on Rm
E on Munson St
Son Glen City



E on 7
W on Glen Forest

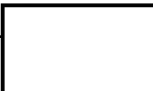


at res
S.S.

b7E



S.S.
S.S.



S.S.
S.S.



b7A

FD-340 (Rev. 3-8-01)

Universal Case File Number

~~199N-WF-222852~~ *Fisur*

Field Office Acquiring Evidence

WFO

Serial # of Originating Document

#184

Date Received

12/28/01

From



(Contributor)

(Address of Contributor)

WFO

(City and State)

By

IB



To Be Returned ☐ Yes ☒ No

Receipt Given ☐ Yes ☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)
Federal Rules of Criminal Procedure

☐ Yes ☒ No

Federal Taxpayer Information (FTI)

☐ Yes ☒ No

Title:

ANWAR N. Awlaki

Reference

(Communication Enclosing Material)

Description:

☐ Original notes re interview of

Fisur dated 12/28/01

b7E

b6
b7C

b7E

12/28

Altman cut @ RT 7

Ⓢ RT 7 Crossing Co Spring NLD

Re-cos @ Leesburg Plaza parking/walking Probably toward Burlington

Back to veh

into Swayway

b7A

FD-340 (Rev. 3-8-01)

Universal Case File Number

199N-WF-222852-Fair

Field Office Acquiring Evidence

WFO

Serial # of Originating Document

#190

Date Received

JAN 1, 2002

From

(Name of Contributor)

WFO

(Address of Contributor)

(City and State)

By

To Be Returned ☐ Yes

☐ No

Receipt Given ☐ Yes

☐ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)

Federal Rules of Criminal Procedure

☐ Yes

☐ No

Federal Taxpayer Information (FTI)

☐ Yes

☐ No

Title:

Reference

(Communication Enclosing Material)

Description:

☒

Original notes re interview of

199N-WF-222852

b6
b7C
b7E

TUES JAN 1, 02



S.I. @ rez



2 Glen For. → W 7 → N River

into usual park space

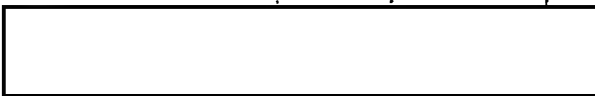


same route to rez
veh @ rez

b7E



Same route to workplace.
return to rez



FD-340 (7-19-00)

LA 219

Universal Case File Number

199N-WF-222852-hour

Field Office Acquiring Evidence

WFO

Serial # of Originating Document

#191

Date Received

1-1-02

From

(Name of Contributor)

(Address of Contributor)

(City and State)

By

I.S.

To Be Returned

☐

Yes

☒

No

Receipt Given

☐☒

No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)
Federal Rules of Criminal Procedure

☐

Yes

☒

No

Federal Taxpayer Information (FTI)

☐

Yes

☒

No

Title:

Reference:

(Communication Enclosing Material)

Description:

☒

Original notes re interview of

FISur

Anwar Nasser Aulagi

b7A

b7E

b6

b7C

b6
b7C
b7E

Cont: 1-1-02 Theodore
[redacted] 50 E to over ~~Ford~~ Roosevelt
Memorial Bridge into D.C.
Expressway East
E St to West on VA AVE to
North on Rock Creek Pkwy N. Shore Dr
Shoreham
North on 24th St into Driveway House
() Apt. [redacted] U
Turn
Back out to S. 24th - S. Shoreham Dr
S.R.C. & Potomac Pkwy East on VA AVE
VA AVE
[redacted] VA AVE & H St. N.W.
()

b6
b7C

[redacted]
1-1-02

[redacted] 1-1-02 3331 Kaywan
Nasser Au LAQT Falls Church
[redacted] SA [redacted]
1999 2000 Dodge (Caravan) 199N-WF-222852
VA Post YG-M-1238 T+-UBL / Al Qaeda
True. 1-1-02 [redacted]
[redacted] at Res. Falls Church
Work: 3159 Row St. DAR-41 Hijra Mosque
YG-M-1238 Dal Hijra Mosque
[redacted] at Res.
[redacted] out in Van then S. on Forrest
West on Rt. 7
[redacted] down Row St.
[redacted] out of Mosque
[redacted] turned on Forrest (no longer obs.)
out on Forrest W. on ?

b6
b7C
b7E

b7E

[redacted] in Row St. North
to Mosque

[redacted] out of Row to E. on Rt. 7
In S. on Glen Carlen
to Culmore 6045-B

[redacted] ATM First Union Bank

[redacted] back in ~~the~~ Van pulled
in Crown then 711

Left into 711

long Navy Coat

[redacted] at Van west on Rt. 7 to ~~end~~

Glen Carlen N. to ^{South} Manchester to 50 E to

[redacted]
to Chevron

[redacted] out of Chevron
out

b7E

b7A

FD-340 (Rev. 3-8-01)

Universal Case File Number

~~199N-WF-222852~~ Four

Field Office Acquiring Evidence

WFO

Serial # of Originating Document

#192

Date Received

01/02/01

From

(Name of Contributor)

(Address of Contributor)

(City and State)

By

IS

To Be Returned ☐ Yes

☒ No

Receipt Given ☐ Yes

☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)

Federal Rules of Criminal Procedure

☐ Yes

☒ No

Federal Taxpayer Information (FTI)

☐ Yes

☒ No

Title:

Reference:

(Communication Enclosing Material)

Description:

☒ Original notes re interview of

Aulagi

b7E

b6
b7C

		DON'T FORGET	
DATE/NO.	CONTENTS	1/2/02	CHECK
[REDACTED]	3.1 OUT W ON 7 AT MOS.		
	out ROE - 7 -		
	IN @ MOS		
W I F E	[REDACTED]	Glen Forest ? → 7E wife & kids in Van VAN BACK WIFE DRIVES	
	[REDACTED]	→ OUT VL WDN TOWARDS WEST → ON 7 → ROE	
	[REDACTED]	→ INC MOSQUE	
	[REDACTED]	OUT E TOWARDS MOS → 7 - Glen Forest	
	[REDACTED]	NLO	
	[REDACTED]		
	[REDACTED]		
	[REDACTED]		

b7E

[illegible]

AWLAKI-5806

FD-340 (7-19-00)

[Redacted]

b7A

Universal Case File Number

~~199N WF 222882 from~~

Field Office Acquiring Evidence

WFO

Serial # of Originating Document

#193

Date Received

1/02/02

From

[Redacted]

(Name of Contributor)

(Address of Contributor)

b7E

(City and State)

By

IS

[Redacted]

b6
b7C

To Be Returned ☐ Yes

☒ No

Receipt Given ☐

☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)

Federal Rules of Criminal Procedure

☐ Yes

☒ No

Federal Taxpayer Information (FTI)

☐ Yes

☒ No

Title:

AULQRI

Reference:

(Communication Enclosing Material)

Description:

☒ Original notes re interview of

SURVEILLANCE

ANWAR AULQRI

AWLAKI-580Z

1/2/01

b7E

at res.

(VA) YGM-1208³

Out w/powr W 7, Row St
NLO

b7E

E 7 from Glen Cirlyd int
shuffly enter at Glen Forest 77.

Sitting in vax. in lot alone
Va moving east alone street
Glen Forest towards res.

Back out Glen Forest, W 7,
Row St.

NLO

Out E 7 - Negative

Munshin Hill, E 7, Glen Forest

Possible W 7, Row St.

NLO

Row to E 7, Glen Forest

NLO

FD-340 (Rev. 3-8-01)

Universal Case File Number 199N-WF-222852

Field Office Acquiring Evidence WFO

Serial # of Originating Document # 214

Date Received 11

From

[Redacted]

(Name of Contributor)

(Address of Contributor)

(City and State)

By

IO [Redacted]

To Be Returned ☐ Yes ☒ No

Receipt Given ☐ Yes ☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)
Federal Rules of Criminal Procedure

☐ Yes ☒ No

Federal Taxpayer Information (FTI)

☐ Yes ☒ No

Title:

Reference:

(Communication Enclosing Material)

Description: ☒ Original notes re interview of

Awlaki

b7E

b6
b7C

AWLAKI-5812

b7E

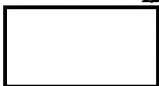
[redacted] Monday
[redacted] out to Mosque
[redacted] out - Glen Forest -
RT 7 W - Rte 51 N -
[redacted] into Mosque
[redacted] out forest - RT 7 E -
Glen Forest.
[redacted] BACK towards Residence
Wife out in van -
Glen Forest - RT 7 E. NLO
[redacted] wife RT 7 W. Glen
Forest. Forest N
[redacted] out wife in van - Glen Forest
Access Road to Crossroads Center
Parks and goes to Marshalls w/ ladder
[redacted] out of Marshalls -
Glen Forest - Access Road - Glen Forest
[redacted] out Glen Forest - RT 7 W
[redacted] RT 50 E - EST - 20 - H - 21st.
[redacted] Marvin. Ctr 2nd Floor
[redacted] walking w/ UMEM 21st to EFst

b7E



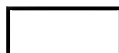
UMEM departed @ Gate Plaza

2116 F St. NW WDC Hotel



observed @ Garden Spot Cafe

Waiting @ a table - on cellphone



joined @ table by 3 UF + UBaby



b7E

b7A

FD-340 (7-19-00)

Universal Case File Number

~~199N-WF-222852~~

Field Office Acquiring Evidence

Washington Field Office

Serial # of Originating Document

N/A #194

Date Received

1/3/01

From

[Redacted] WFO - [Redacted]
(Name of Contributor)

(Address of Contributor)

601 4th St. NW

(City and State)

Washington, D.C.

By

IS

To Be Returned ☐ Yes

☒ No

Receipt Given ☐

☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)
Federal Rules of Criminal Procedure

☐ Yes

☒ No

Federal Taxpayer Information (FTI)

☐ Yes

☒ No

Title:

Anwar N. Aulagi

Reference:

Surveillance dated 1/3/01

(Communication Enclosing Material)

Description:

☐ Original notes re interview of
Surveillance

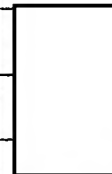
Aulagi

b7E

b6
b7C

AWLAKI-5815

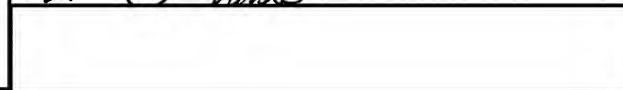
Awlaki



out Res to workplace
out Row, (E) 7, (N) Glenn For.
(back in @ home)



out in van back to (wp.)
In @ wp.
out (wp) Row St., (E) 7, (N) Glenn For.
In @ home



b7E

b7A

FD-340 (7-19-00)

Universal Case File Number

~~199N-WF-222852~~ *from*

Field Office Acquiring Evidence

WFO

Serial # of Originating Document

#195

Date Received

JANUARY 3, 2002

From

(Name of Contributor)

(Address of Contributor)

(City and State)

By

IS

To Be Returned ☐ Yes

☒ No

Receipt Given ☐

☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)

Federal Rules of Criminal Procedure

☐ Yes

☒ No

Federal Taxpayer Information (FTI)

☐ Yes

☒ No

Title:

Reference:

(Communication Enclosing Material)

Description:

☒

Original notes re interview of

FISUR

ANWAR NASSER AULAQI

ON 1-3-02.

b7E

b6
b7C

AWLAKI-5817

b6
b7C
b7E

b7E

	<u>ANWAR NASSER AULLAQI</u>	<u>THURSDAY</u>
	(199N-WF-222852)	1-3-02
	INSTITUTED AT RESIDENCE (3331 KAYWOOD DR.) (NEM 1238 VA)	
	AULLAQI IN CARAVAN S GLEN FOREST DR, W LEESBURG PIKE, N ROW ST.	
	NLO. (3159 ROW ST)	
	CARAVAN PARKED AT DAR AL-HIJRA MOSQUE.	
	CARAVAN E MUNSON HILL RD, S GLEN CARLYN RD, E LEESBURG PIKE, N GLEN FOREST DRIVE.	
	NLO.	
	CARAVAN S GLEN FOREST DR, W LEESBURG PIKE, N ROW ST, E INTO MOSQUE PARKING LOT.	
	NLO.	
	CARAVAN THERE.	
	" "	
	CARAVAN THERE.	
	CARAVAN S ROW ST, E LEESBURG PIKE, N GLEN FOREST DR.	
	NLO.	
	CARAVAN IN RESIDENCE DRIVEWAY.	

b7E

FD-340 (Rev. 3-8-01)

Universal Case File Number

Field Office Acquiring Evidence

Serial # of Originating Document

Date Received

From

(Name of Contributor)

(Address of Contributor)

(City and State)

By

To Be Returned ☐ Yes

☒ No

Receipt Given ☐ Yes

☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)
Federal Rules of Criminal Procedure

☐ Yes

☒ No

Federal Taxpayer Information (FTI)

☐ Yes

☒ No

Title:

Reference:

(Communication Enclosing Material)

Description:

☐ Original notes re ^{FISUR} interview of

ANWAR N. SYLARI

b7A

b7E

b6

b7C

AWLAKI-5819

--

FD-340 (7-19-00)

b7A

Universal Case File Number

~~FOIN~~ WF-222852 ~~Futan~~

Field Office Acquiring Evidence

Serial # of Originating Document

#197

Date Received

1-5-02

From

IS

(Name of Contributor)

b6
b7C

(Address of Contributor)

(City and State)

By

To Be Returned ☐ Yes

☐ No

Receipt Given ☐

☐ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6(e)
Federal Rules of Criminal Procedure

☐ Yes

☐ No

Federal Taxpayer Information (FTI)

☐ Yes

☐ No

Title:

ANWAR Nasser Aulagi

Reference:

(Communication Enclosing Material)

Description:

☒ Original notes re interview of

SURVEILLANCE ON 1/5/02

b6
b7C
b7E

b7E

b6
b7C
b7E

[REDACTED]		1/5/01 SAT
GRAD DAILY PLANNER		DATE/DATE/FECHA
PROJECTS/PROYECTS/PROYECTOS		
[REDACTED]		
[REDACTED]	out (W) 7 →	[REDACTED] in WP
Not packed w/ vehicles.		
[REDACTED]	out (F) 7 →	
- on Glen Forest		
[REDACTED]	out (M)	
[REDACTED]	E on 7 → (N) G. Mason & U turn	
- parked		
at on Forest Dr st. in lot at		
Skyline Court Professional Park		
[REDACTED]	- parked & out (tan outfit, white tan)	
possibly in World Travel Inc.		
[REDACTED]	female dropped. & a Male (black leather jacket)	
[REDACTED]		
entered 3602 LAW OFFICES		
AMERICAN IMMIGRATION SVC. / AMER. BANKRUPTCY SVC.		
[REDACTED]	3 rd male (facial hair. 5'8, red bld) in	
[REDACTED]	Had items in	
his hand, possibly a small book & cell phone or		
small black object. (Picture 1)		

GRAD DAILY PLANNER. DATE/DATE/FECHA

PROJECTS/PROJETOS/PROYECTOS

Possible Middle Eastern male (#3)
Entered lot [redacted]
may have entered World Travel Inc.
+ exited shortly afterwards. May
have entered w/ subj, couldn't find veh.

#4 [redacted] male ran in & out
[redacted] - may have dropped
something off or picked up?
driver stayed in veh. Passengers in & out

b6
b7C
b7E

b7A

FD-340 (7-19-00)

Universal Case File Number

199N-WF-222852-Form

Field Office Acquiring Evidence

WF

Serial # of Originating Document

#198

Date Received

January 5, 2002

From

(Name of Contributor)

(Address of Contributor)

(City and State)

By

IS

To Be Returned ☐ Yes

☒ No

Receipt Given ☐

☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)
Federal Rules of Criminal Procedure

☐ Yes

☒ No

Federal Taxpayer Information (FTI)

☐ Yes

☒ No

Title:

Reference:

(Communication Enclosing Material)

Description:

☒ Original notes re interview of

Amr Nasser Awlaji

b7E

b6
b7C

AWLAKI-5824

1/5/02

b7E

[redacted] out to Van (W) on 7 (N) Glen Forest

[redacted] at ~S

[redacted] out (S) Glen Forest (D) 7 (S) and

[redacted] at Red and Service Rd. Utah

[redacted] bar (W) or Service Rd. bar 10 (W) 7

[redacted] passing at Riverwood Trng 6/66
Longhorn

[redacted] out area 4's

[redacted] back to van (S) 7 (N) Glen Forest

[redacted] number at ~

[redacted] c.t. at ~S (S) 6 F (S) 7

[redacted] at whyp!

b7A

FD-340 (7-19-00)

Universal Case File Number

~~199A-WF-222852~~ *from*

Field Office Acquiring Evidence

WFO

Serial # of Originating Document

#199

Date Received

SUNDAY, January 6, 2002

From

(Name of Contributor)

(Address of Contributor)

(City and State)

By

IS

To Be Returned ☐ Yes

☒ No

Receipt Given ☐

☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)
Federal Rules of Criminal Procedure

☐ Yes

☒ No

Federal Taxpayer Information (FTI)

☐ Yes

☒ No

Title:

Reference:

(Communication Enclosing Material)

Description:

☐ Original notes re interview of

FISUR

ANWAR NASSER AWLAKI

b7E

b6
b7C

SUNDAY 1/6/02

b7E

b7E

Surv met at 1200 with units also checking the
Downtown D.C. Area. Subj
out of pocket.

- Subj observed ^(E) 7 N Glen Forest
- UPM south Glen Forest (W) 7, (N) Row

b7A

FD-340 (7-19-00)

Universal Case File Number

Field Office Acquiring Evidence

Serial # of Originating Document

Date Received

From

(Name of Contributor)

(Address of Contributor)

(City and State)

By

To Be Returned ☐ Yes

☒ No

Receipt Given ☐

☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)
Federal Rules of Criminal Procedure

☐ Yes

☒ No

Federal Taxpayer Information (FTI)

☐ Yes

☒ No

Title:

"Anwar M. Aulagi"
Surveillance notes

Reference:

(Communication Enclosing Material)

Description:

☒

Original notes re interview of

Surveillance dated:

January 2, 2002

b7E

b6

b7C

AWLAKI-5828

Anwar M. Anlagi

11/7/02

[REDACTED] Surveillance instituted in the vicinity
of Kouns Dodge located at 1051 E. Broad
Street, Falls Church, Virginia.

b7E

[REDACTED] Anlagi was observed driving his known
vehicle a 99 white Dodge Caravan with
Virginia tags YGM-1238, east on Route 7, to
north on Row Street.

[REDACTED] Anlagi was no longer observed.

[REDACTED] Anlagi's vehicle was observed parked and
vacant on H Street between 20th & 21st
Streets on the campus of George Washington
University.

[REDACTED] Anlagi's vehicle was no longer observed.
Anlagi was observed driving south on Olin
Drive, to east on Munson Hill Road, to south
on Row Street into the Dar-ul-Hijra Mosque
located at 3154 Row Street, Falls Church, Virginia.

b7E

[REDACTED] Anlagi was observed driving south on Row
Street, to east on Route 7, to north on
Glen Forrest Drive.

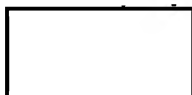
(over)

b7E

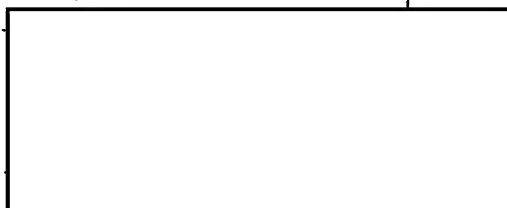
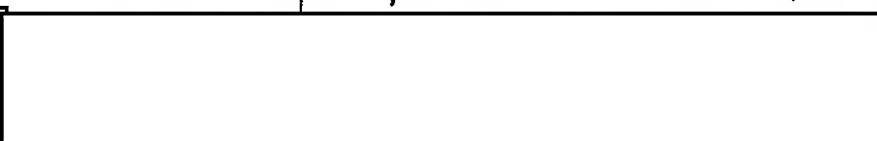


Awlaki was no longer observed.

Awlaki was observed driving south on Glen Forest Drive to west on Route 7, to north on Low Street into the aforementioned mosque.



Awlaki's vehicle was observed parked and vacant in the parking lot of the mosque.



b6
b7C

FD-340 (Rev. 3-8-01)

b7A

Universal Case File Number 199N-WF-222852-Fin

Field Office Acquiring Evidence WFO

Serial # of Originating Document #203

Date Received 1/08/05

From [Redacted]
(Name of Contributor)

b7E

[Redacted]
(Address of Contributor)

[Redacted]
(City and State)

By [Redacted]

b6
b7C

To Be Returned ☐ Yes ☒ No

Receipt Given ☐ Yes ☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)
Federal Rules of Criminal Procedure

☐ Yes ☒ No

Federal Taxpayer Information (FTI)

☐ Yes ☒ No

Title:

ANWAR NASSIR AULAGI

Reference [Redacted]
(Communication Enclosing Material)

Description: ☒ Original notes re-interview of FISUR

Tues. 11/8/61

b7E

Paul

-out on Glen Forest 7 West
Row St.

-Turning into the Mosque

of Mosque
-out Glen Forest to 7 West
to

b7E

Non Reno (E) on 7 to Glen Forest
to res.

- NLD

b7E

out 7 West, (D) on Glen Carolyn -
parked on H St. in front of
The Glenman Library near Marvin Carley
Facing East.

out on H St. on PA.

(S) on 17th, (W) on G St.,

(S) on 19th St, (W) on E Street

then jumped late (W) to 50 (W) to
(S) Manchester St. to (S) Glen Carolyn
on Glen Forest

out 7 West to Row
into Mosque

~~out on Row to 7 East~~

out on Row St to 7 East over 7

Left into Shopping Center

[redacted] parking @ Safeway & into

[redacted] Store
[redacted] out of Safeway 17 West to Glen Forest
@ Res

b7E

b7A

FD-340 (7-19-00)

Universal Case File Number 199N-WF-222852-1A

Field Office Acquiring Evidence WF

Serial # of Originating Document #202

Date Received January 8, 2002

From [Redacted]
(Name of Contributor)

(Address of Contributor)

(City and State)

By 15 [Redacted]

To Be Returned ☐ Yes ☒ No

Receipt Given ☐ Yes ☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)
Federal Rules of Criminal Procedure

☐ Yes ☒ No

Federal Taxpayer Information (FTI)
☐ Yes ☒ No

Title:

Reference: _____
(Communication Enclosing Material)

Description: ☒ SURVEILLANCE
Original notes re interview of

Anwar Nasser Al-Agami on 2/8/02

b7E

b6
b7C

TUES → 1/8 → []

b7E

[] ^{son} out, GF, W on 7, N on Res

[] → @ w/p

[] → out, to Res (Rm to 7)

[] → N on GF, No longer obs.

[] → out, GF, then p. lot, stopping WIFE

[] → Back to Res

b7E

[] → out, W, (him & wife)

[] → L on Rio, L on Svc Rd, U-turn,

[] → W on 7

[] → @ w/p

[] → out E,

[] → out to GF

[] → out, GF, W on 7

[] → @ w/p

[] → out E on 7, S on [] E on 7,

[] → E on 7, GF

[] → to Res

b6
b7C
b7E

b7A

FD-340 (Rev. 3-8-01)

Universal Case File Number

Field Office Acquiring Evidence

Serial # of Originating Document

Date Received

From

(Contributor)

(Address of Contributor)

(City and State)

By

To Be Returned ☐ Yes ☒ No

Receipt Given ☐ Yes ☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)

Federal Rules of Criminal Procedure

☐ Yes ☒ No

Federal Taxpayer Information (FTI)

☐ Yes ☒ No

Title:

Reference:

(Communication Enclosing Material)

Description: ☒ Original notes re interview of

AWLAKI-5837

b7E

Log	[redacted]	wed
[redacted]	possible OOP	
[redacted]	possible on Glen Forest	
[redacted]	Confirmed @ Residence	
[redacted]	OOP -	
[redacted]	@ Spewy - wife shopping	
[redacted]	out w/ papers through lot access	
[redacted]	lost w - @ Main	
[redacted]	out Glen Forest - RT? w	
flow -		
[redacted]	, ~ 20 messages	
[redacted]	in alley	
11-		
I -	15N - L - 11 - K -	
	13 - L - 12 - I - 12	
	11 - L - 11 - K - 12	

AWLAKI-5838

b7E

Wed.

1/9/02

①

b7E



Setup Res + work

NOT obvious



White Van Won Glen Forest
confined at Res.

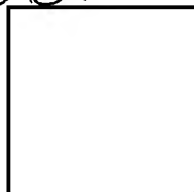
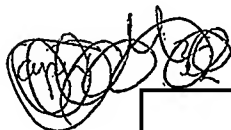
VAN PARKED at Res

Time NOT Determined



Vehicle gone from Res.

b7E



at Safeway Crossroads Centre

wife only

unloading grocery



across Road

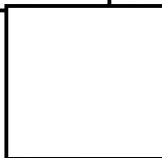
Day Cleaners in

Safeway



Greek + Mediterranean

Restaurants on Glen Forest



wife out with a bag

Backing out - Glen Forest
towards Res.



LAKI-5839

[redacted] at residence

[redacted] out setup for west turn
on 7

into Mosque

[redacted] out vehicle
on Olin

[redacted] ~~●~~ Manchester + Glen Carlin(?)

50 East + Park confirmed

[redacted] Roosevelt Bridge

crossing 17th

Non 15

(2)

b7E

[] Won 15 Red at E

[] Red at 15 ±L
Won K

[] on L

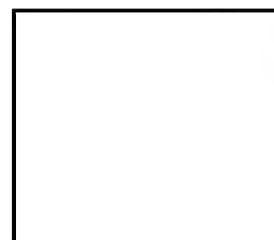
b7E

[] Son 11
Won I

[] Non 12 ±K

Left on Mass
possibly son 16

[] For L Red at 15
Son 11



b6
b7C
b7E



Ron 15
at K North

b7E

Eon L

Son 11

(2/15)

Eon I

Won 12

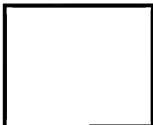


Won K crossy 13

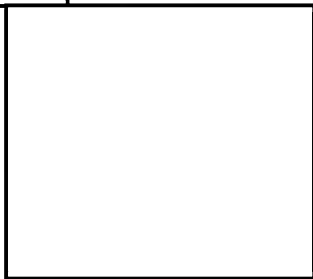
b7E

E on L

Won K on 17



Won 13 Eon L



Blonde fennel

Blond long h

Be

Subject was observed
in vehicle performing
sexual act.

b6
b7C

M = 15 + 16
alley area
behind NEA
between mass
& M

11-16
I - mass
Unknown Female

Known = Protected
always before
12 + 2
very young
late teen
Southern accent

b7A

FD-340 (7-19-00)

Universal Case File Number

Field Office Acquiring Evidence

Serial # of Originating Document

Date Received

From

(Name of Contributor)

(Address of Contributor)

By

To Be Returned ☐ Yes ☒ No

Receipt Given ☐ Yes ☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)
Federal Rules of Criminal Procedure

☐ Yes ☒ No

Federal Taxpayer Information (FTI)

☐ Yes ☒ No

Title:

Reference:

(Communication Enclosing Material)

Description: ☐ Original notes re interview of

Surveillance

Anwar Nasser Alaghi

b7E

b6
b7C

b7E

Surv. Inst

- Out (S) Glenn Forest (N) 7 (D) Row

NLO AT WORK

Out (S) Row (S) 7 (D) Glenn Forest

NLO at Residence

(S) Glenn Forest (N) 7 (D) Row

NLO AT WORK

b6

b7C

01/03/02

FD-340 (Rev. 3-8-01)

Universal Case File Number

Field Office Acquiring Evidence

Serial # of Originating Document

Date Received

From

(Name of Contributor)

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(City and State)

By

To Be Returned ☐ Yes

☒ No

Receipt Given ☐ Yes

☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)
Federal Rules of Criminal Procedure

☐ Yes

☒ No

Federal Taxpayer Information (FTI)

☐ Yes

☒ No

Title:

Reference:

(Communication Enclosing Material)

Description:

☒ Original notes re interview of

summons of 1/10/2002

b7A

b7E

b6

b7C

Thurs

1/10/02

1

[redacted]

at res

[redacted]

at 7 to go west

Right on Row

[redacted]

out

Menson Hill

[redacted]

Son Glen Carolyn

N Towards Res

Glen Forest

confidential res.

out thru parking lot, access road

Thru Mount olives,

into Crossroads Center (North thru lot)

towards Safeway (Female only)

[redacted]

Wife in car at Safeway

Chips, fruit, Yumhus

[redacted]

out back towards res 1

Non Glen Forest

at res

at res

at res

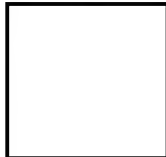
west on 7

b7E

b7E

b7E

Thursday



1 visit to @ Residence
OUT Glen Forest - RT

b7E

Rest -



into Mosque parks in
USUAL spot

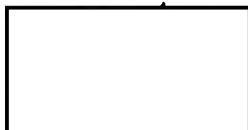


OUT - Munster Hill -
Glen Carlyn - RT 7 - Glen Forest



@ Residence

OUT Glen Forest (wife)
Service Road into Crossroads
Center - Parks goes into Spenry
fast, lunch in, chips etc.
OUT - Service Road - Glen Forest

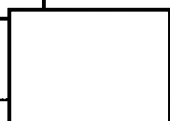


OUT GF - RT - Pol

into Wombler



OUT - Pol - RT 7 Glen Forest



@ Home

b7E

b7A

FD-340 (7-19-00)

Universal Case File Number

~~199N-WF-222852~~ *From*

Field Office Acquiring Evidence

Serial # of Originating Document

#207

Date Received

From

(Name of Contributor)

(Address of Contributor)

By

To Be Returned ☐ Yes ☒ No

Receipt Given ☐ Yes ☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)
Federal Rules of Criminal Procedure

☐ Yes ☒ No

Federal Taxpayer Information (FTI)

☐ Yes ☒ No

Title:

Amir Nasser Aulagi
IT-UBL/AL QAEDA

Reference:

(Communication Enclosing Material)

Description:

☒ *surveillance*
Original notes re interview of

Aulagi on 1/10/2002.

b7E

b6
b7C

(2.)

N. Brown Street

N'LO

5/ Row Street

E/2

N/ Glen Forest Drive

NLO

b7E

January 10, 2002

Surveillance
instituted in the
vicinity of 3331 Popwood
Drive, Falls Church, VA.

VA - VGM - 1238

Dash Correlation

- Out (Wife)

- 5/Glen Forest Drive

- W/7

- N/Few Street

- 5/Glen Canyon

- E/7

- N/Glen Forest Drive

- Out

- 5/Glen Forest Drive

- W/7

b7E

b7A

FD-340 (7-19-00)

Universal Case File Number

Field Office Acquiring Evidence

Serial # of Originating Document

Date Received

From

(Name of Contributor)

(Address of Contributor)

(City and State)

By

To Be Returned ☐ Yes☒ NoReceipt Given ☐☒ NoGrand Jury Material - Disseminate Only Pursuant to Rule 6 (e)
Federal Rules of Criminal Procedure☐ Yes☒ No

Federal Taxpayer Information (FTI)

☐ Yes☒ No

Title:

Reference:

(Communication Enclosing Material)

Description:

☐ Original notes re ^{figure} interview of

Amman, N. Anlaqi

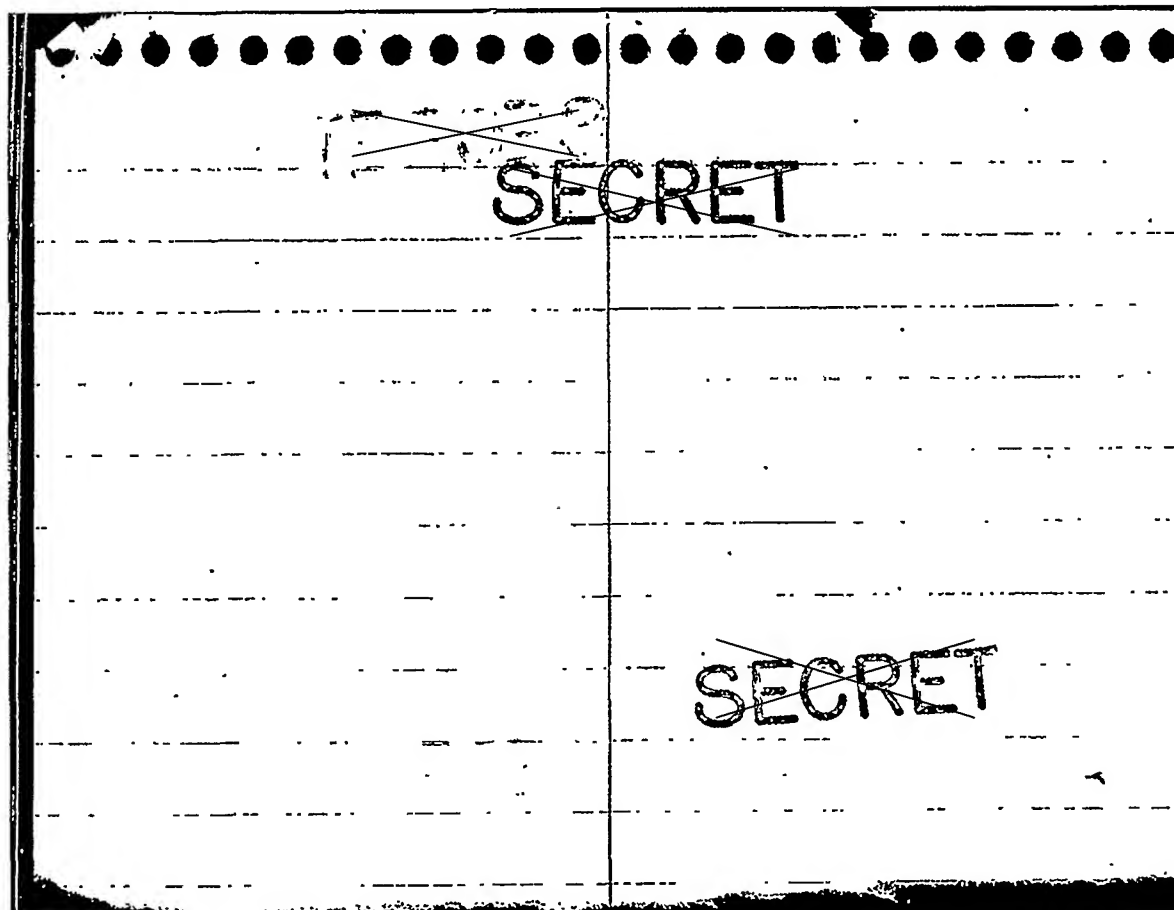
~~SECRET~~

b7E

AWLAKT-5852

b7E

11-02
[redacted] SE
[redacted] out to Mosque [redacted] MO
[redacted] poss R. Glen Carlin,
E. 7, L. Glen Forest
[redacted] MO
[redacted] out to 7 W,
[redacted] - MO
[redacted] at mosque
[redacted] SECRET



FD-340 (Rev. 8-7-97)

Universal Case File Number

Field Office Acquiring Evidence

Serial # of Originating Document

Date Received

From

(Name of Contributor)

(Address of Contributor)

(City and State)

By

(Name of Special Agent)

To Be Returned ☐ Yes ☒ No

Receipt Given ☐ Yes ☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)

Federal Rules of Criminal Procedure

☐ Yes ☒ No

Title:

Reference:

(Communication Enclosing Material)

Description: ☐ Original notes re interview of

Answer No. Anlogi

b7A

b7E

b6

b7C

sum 1/20 ✓

① GM-1238

- to residence

- out solo to Bread & Kabob

out w/ 1 bag = to back
on accessed (w) bound to go to
res.

out to 7 (w) to
ROW (w)

b7E

01-20-02-SUN

b7E

- OUT → GUN FRST → (E) ALONG STOREFRNT → (U) PAYNE

@ BRBAD & KABOB

OUT B&K w/ ONE BAG

(S) PAYNE - (U) STOREFRNT → (U) GUN FRST

HLO

OUT → (U) RT. 7

- ROW

- OUT → (U) ROW → (E) MUNN HL → (S) GUN CRZLN
→ (E) RT. 7 → (U) GUN FRST

→ HLO

b7E

OUT → (S) GUN FRST → (U) RT. 7 → (U) ROW ST.

→ WRK. PL.

HLO

OUT @ VHL. → (S) ROW → (E) RT. 7 → (U) GUN FRST

HLO

[redacted]

here-site

[redacted]

b7E

Aulazgi

1/20/02

1 Kaywood Dr Falls Church

Row St Falls Church

White Island Canyon Va YEH 1238

[redacted]

subject on Glen Forest toward road.

b7E

[redacted]

[redacted]

[redacted]

subject out Glen Forest → service

(B) Road → Payne St → into shopping center
parking → into Bread & Kabob store

[redacted]

[redacted]

subject out Kabob store w/ one bag
into van → out through lot → Payne St
service to road (w) → Glen Forest

[redacted]

toward residence

b7E

[redacted]

subject out in van → Glen Forest
→ (w) Rt 7 → Row St → into mosque

[redacted]

parked in usual spot
subject out Row → Monson Hill

→ Glen Carbon → Rt 7 → Glen Forest

[redacted]

subject out Glen Forest → Rt (w)

→ Row → in mosque → usual spot

[redacted]

subject backing out → Row → Rt (E)
→ Glen Forest 700

Anwar Nasser Aulaqni

199N-WF-222852



SA



IT-USB/AL-QAEDA

b6
b7C
b7E

White 1999 Dodge Coronet VA Y6M-1238

wh= Del Hijra Mosque
3159 Row Street
Falls Church, VA

res = 3331 Keywood Drive
Falls Church, VA 22041

Sun 1/20/02

Aulogui

out to van S. Glen Forest to
rest on Sat 7 Aug Road

Entered Bread & Kebab shop.

Wearing black trenchcoat & glasses.

2407 3

Payne St.

~~on road to bushy area~~

out Bread & Kebab w/ one white plastic bag

~~on road to bushy area~~

back Glen Forest to res.

out Glen Forest to light rt. lane.

(W) 7 to W. Row St.

into Mosque. → row → mosque w/ 6/10/02

out mosque
out Glen Forest @ light rt. lane. to

(W) 7 to row

into Mosque.

backing out of space in mosque. 4 (W) 7

(N) Glen Forest to res.

b7E

b7E

b7E

b7A

FD-340 (Rev. 8-7-97)

Universal Case File Number 199N-UF-222852

Field Office Acquiring Evidence UFO

Serial # of Originating Document #226

Date Received January 22, 2002

From [Redacted] (Contributor)

(Address of Contributor)

By IS (Name of Special Agent)

To Be Returned ☐ Yes ☒ No

Receipt Given ☐ Yes ☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)

Federal Rules of Criminal Procedure

☐ Yes ☒ No

Title:

Reference: _____
(Communication Enclosing Material)

Description: ☐ Original notes re ^{Esar} interview of

Anwar Nasser Aulagi

b7E

b6
b7C

Aulagi

1/22/02

b7E

H - Kaywood Pine Falls Church
W - Row St. Falls Church

White Dodge Caravan YGM 1238

instituted residence or
subject out Glen Forest → Rt (W) →
(N) Row → into mosque (S)

b7E

into mosque (S)
subject out Row → (E) Rt →
Glen Forest (W) → opp toward residence

subject out Glen Forest (S) → through (W)
~~from~~ Glen Forest shopping ctr → Rt (W) → Rt (W) →

subject out Row (N) → Munson Hill (E) Rd
→ Glen Carlin (S) → Rt (E) → Glen Forest (W)

subject out Glen Forest (S) → Rt →

b7E

→ Row (N) into mosque

subject out Row (W) → Munson Hill (E) Rd
→ stopped in front of b109 Munson Hill

looked around

subject Munson Hill (E) → Glen Carlin (S) Rd
→ Rt (W) → Glen Forest (N) → toward residence

tue 2/22

Ⓟ YGM-1238

b7E

veh @ res / light on
- out Ⓟ bound -
- at Row up
- pos Ⓟ 7 to GF
- out Ⓟ thru shop

order to west Ⓟ

- to Row up
on Munson hill to G Ⓟ

to 7 Ⓟ to Ⓟ -

b7E

out Ⓟ to 7 Ⓟ to Row
- out - show on Munson hill
to 7 Ⓟ to Ⓟ

FD-340 (7-19-00)

Universal Case File Number

199N-WF-222852-*Fisur*

Field Office Acquiring Evidence

WFO

Serial # of Originating Document

#227

Date Received

Wednesday, January 23, 2002

From

[Redacted]

(or)

(Address of Contributor)

(City and State)

By

IS

[Redacted]

To Be Returned

☐

Yes

☒

No

Receipt Given

☐

☒

No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)
Federal Rules of Criminal Procedure

☐

Yes

☒

No

Federal Taxpayer Information (FTI)

☐

Yes

☒

No

Title:

Reference:

(Communication Enclosing Material)

Description:

☒

Original notes re interview of

Anwar N. Awlaki

b7A

b7E

b6

b7C

AWLAKI-5868

b7E

[REDACTED] VAN OBSERVE @ GLEN FOREST
@ RT. 7 to First Union Bank
@ Culmore Shopping center using
ATM, @ RT. 7 → @ GLEN FOREST

[REDACTED] Van @ Glenn Forest - @ RT. 7
@ Glen Carlyn @ Manchester
@ 50th → @ Lynn St. → @ M St.
to Pennsylvania Ave NLO

<p>02 1-23-01 1991</p>	<p>Anwar Aulagi</p>
<p>[Redacted]</p>	<p>[Redacted]</p>
<p>[Redacted]</p>	<p>Surv. instituted in the vicinity of 3331 Kaywood Drive, Falls Church, Va where Aulagi's known vehicle, a white 1999 Dodge Caravan, Va YGM-1238 was parked at res.</p>
<p>[Redacted]</p>	<p>Aulagi's wife was observed ^{observed} driving white Dodge Caravan (S) Glen Forest, (E) Rt. 7 (Falls Church) (NLO)</p>
<p>[Redacted]</p>	<p>Van observed parked + vacant at the Mosque.</p>
<p>[Redacted]</p>	<p>Wife observed driving van (E) Munson Hill Rd → (S) Glen Carlyn Rd → (E) Rt. 7 → (N) Glen Forest Dr.</p>
<p>[Redacted]</p>	<p>Van (S) Glen Forest Dr. (W) Rt. 7 (N) Row St.</p>
<p>[Redacted]</p>	<p>Van observed on (E) Munson Hill Rd → (S) Glen Carlyn Rd → (E) Rt. 7 → (N) Glen Forest Dr.</p>
<p>[Redacted]</p>	<p>VAN OBSERVED → (S) Glen Forest → (W) Rt. 7 → (S) Row St.</p>

b6
b7C
b7E

b7E

b7E

Wednesday, 23 January 2002		Anwar N. Kulagi	
		#199N-WF-222852	
clg		Notes	SA [] IT-UEL ALQED

b6
b7C
b7E

--	--

	Surveillance instituted in the vicinity of 3331 Kaywood Drive, Falls Church, VA. where Kulagi's known vehicle, a white 1999 Dodge Caravan bearing Virginia state license plate YAM-1238 was observed parked and vacant.
	Kulagi's known wife was observed driving ^{as mentioned} van @ Glen Forest Drive, @ Route 7, Falls Church, VA.
	Kulagi's van observed parked and vacant at the Dar- Al-Hijra Mosque, 3159 Row Street, Falls Church, VA.
	Observed wife observed driving van @ Munson Hill Rd, @ Glen Carolyn Rd, @ 7, @ (N) Glen Forest Drive, Falls Church, VA.
	van @ (S) Glen Forest, @ 7, @ Row Street NLO
	van @ Munson Hill Rd, @ Glen Carolyn Rd,

b7E

b7E

⑤ Route 7,

① Glen Forest Drive, N.O.

in van ⑤ Glen Forest, ⑥ 7, ① Law
parked & vacant @ mosque.

out in van ① Law, ⑤ 7, ③ Glen Carlyn
to First Union Bank (Culmore Shopping
Center) ⑥ 45-B Rt. 7

~~at~~ at AM, entered car, out to

⑤ 7

last observed ① Glen Forest Drive

out ⑤ Glen Forest, ⑥ 7, ① Glen Carlyn

① Manchester, ⑤ 50 over Key
Bridge, ⑤ M, ⑤ Pennsylvania Avenue

last observed ⑤ 25

vicinity of NW, WDC to include

~~known~~ known locations Anlagi frequents
(i.e. 12TH & L, 15TH/16TH & M Streets) were
negative in locating Anlagi.

b7E

b7E

b7A

FD-340 (Rev. 8-7-97)

Universal Case File Number

~~199N-WF-222852~~

Field Office Acquiring Evidence

WFO

Serial # of Originating Document

#246

Date Received

January 23, 2002

From

(Name of Contributor)

(Address of Contributor)

(City and State)

By

(Name of Special Agent)

To Be Returned ☐ Yes ☒ No

Receipt Given ☐ Yes ☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)

Federal Rules of Criminal Procedure

☐ Yes ☒ No

Title:

Reference:

(Communication Enclosing Material)

Description: ☐ Original notes re interview of
Surveillance

Anwar Aulagi on 23 January 2002

b7E

b6
b7C

AWLAKI-5873

23 Jan 02

199N-VF 242 852

1238

76M

Out 7(w)

Parked at Mosque

(E) 7 from Row

Glen Forest

GF to 7 (Wife) OOP

To Row

Row, Munson, Glen Carlyw, 7

Safeway (Wife)

Loading VAN

Parked Between BDB/01DUAUX

(S) lot (E) 7 Cullmore Shopping Center

6039

Hole Butcher Shop

IRAW SARA Middle EAST Grocery

Out EAST THROUGH lot, 7(E), Glen Forest

7(w) Row Mosque

Munson / R47 / Glen Forest

13 Nov

IT-UBL/Al Qaeda

A' Dar-Hijra Mosque 3159

b7E

b7E

b7A [Redacted]

FD-340 (7-19-00)

1A 247

Universal Case File Number 199N-WF-222852

Field Office Acquiring Evidence WFO

Serial # of Originating Document #228

Date Received 24 January 2002

From WFO [Redacted]
(Name of Contributor)

(Address of Contributor)

By IS [Redacted] (City and State)

To Be Returned ☐ Yes ☒ No

Receipt Given ☐ No ☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)
Federal Rules of Criminal Procedure

☐ Yes ☒ No

Federal Taxpayer Information (FTI)

☐ Yes ☒ No

Title:

Reference: _____
(Communication Enclosing Material)

Description: ☒ Original notes re ^{fiur} interview of
ANWAR N. AWLAKI

b7E

b6
b7C

1-24-02 Anwar Aulagi

199N

b6
b7C
b7E

Surv. instituted in the area of
Row St. at the Mosque.

⑤ Row St, ⑥ Rt. 7 ⑦ Glen
Forest

b7E

NLO

out ⑤ Glen Forest, ⑥ Rt. 7, ⑦ Row St.
Parked in usual spot at mosque
van out @ Munson Hill, ⑤ Glen
Cartyn, ⑥ Rt. 7, Falls Church, Va

NLO

⑦ Glen Forest, last observed

out ⑤ Glen Forest, ⑥ Rt. 7, ⑦ Row St.

van in parking lot @ mosque

⑤ Row, ⑥ Rt. 7, ⑦ Glen Forest

no longer observed.

Thursday, 24 January 2002

Anwar N. Tulagi

#199N-WF-222 852

log.

Notes

SA

IT-USA/
AL-QAEDA

b6
b7C
b7E

Surveillance instituted in the vicinity of the Dar-
ul-Hijra Mosque, 3159 Row Street, Falls Church, VA.
Where Tulagi's known vehicle, a white 1999 Dodge
Caravan bearing VA-YGM-1238 was observed parked
and vacant

b7E

out @ Row Street, @ Rt. 7, @ Glen Forest Drive
NLO

out @ Glen Forest, @ Rt. 7, @ Row Street
parked in usual spot @ mosque

van out @ Munson Hill, @ Glen Carlyn, @ Rt. 7,
Falls Church, VA.

NLO

b7E

@ Glen Forest, last observed.

out @ Glen ~~Forest~~ Forest, @ Rt. 7, @ Row Street
NLO

out slow, @ 7, @ 10 per hour Drive.

NLO

b7E

b7A

FD-340 (Rev. 8-7-97)

Universal Case File Number 199A-WF-222852

Field Office Acquiring Evidence WFO

Serial # of Originating Document #247

Date Received 1/24/02

From [Redacted]

(Name of Contributor)

(Address of Contributor)

(City and State)

By [Redacted]

To Be Returned ☐ Yes ☒ No

Receipt Given ☐ Yes ☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)

Federal Rules of Criminal Procedure

☐ Yes ☒ No

Title:

Anwar Aulagi

Reference: notes

(Communication Enclosing Material)

Description: ☒ Original notes re interview of

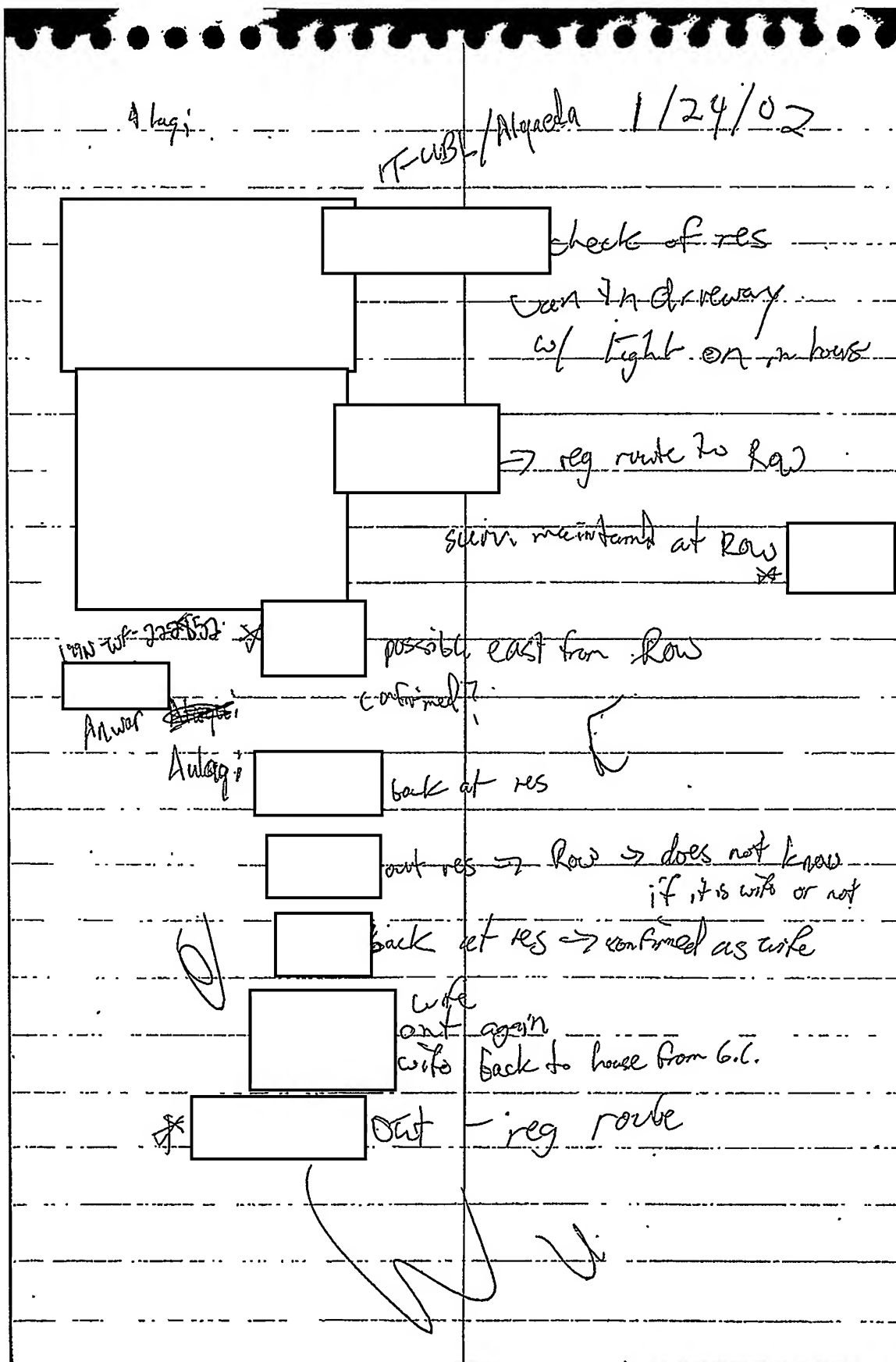
Surveillance of

b7E

b6

b7C

AWLAKI-5879



b6
b7C
b7E

b7E

b7A

FD-340 (7-19-00)

Universal Case File Number

~~1991-WF-222852~~ *1A094* *1991-WF-222852-1*

Field Office Acquiring Evidence

WFO

Serial # of Originating Document

#229

Date Received

Friday January 25, 2002

From

[Redacted]

(Name of Contributor)

(Address of Contributor)

(City and State)

By *IS*

[Redacted]

To Be Returned ☐ Yes

☒ No

Receipt Given ☐

☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)
Federal Rules of Criminal Procedure

☐ Yes

☒ No

Federal Taxpayer Information (FTI)

☐ Yes

☒ No

Title:

Reference:

(Communication Enclosing Material)

Description:

☒ Original notes re interview of

ANSWER AWLAKI

b7E

b6

b7C

AWLAKI-5881

Friday January 25, 2002

b6
b7C

Saw ind at mosque
Out of lot
N Row

b7E

E Munson Hill, S Glen Carlyn, 1 on Rt 7, N Row

S Glen Forest, W Rt 7, N Row

S out of lot N Row

Paraded at Mosque

in 1945

E Munson Hill, S Glen Carlyn, 1 on Rt 7

N Glen Forest

1-25-02 Anwar Aulagi

b6
b7C
b7E

Log:

199N

Surr. instituted @ in the
vicinity of Row St. in Falls
Church, Va.

out of lot (N) Row St, (E) Munson
Hill, (S) Glen Canyon, (E) Rt. 7, (N)
Glen Forest.

b7E

NLO

(S) Glen Forest, (W) Rt 7, (N) Row

NLO

out of lot (N) Row, NLO (checked
NW, DC + NWA)

parked @ mosque

(N) Row, (E) Munson Hill, (S)
Glen Canyon, (E) Rt. 7, (N) Glen
Forest

NLO

b7E

Friday, 25 January 2002

Anwar N. Tulagi

QAN-WF-222852

Log:

Notes

SA

IT-UBL
ALQaeda

b6
b7C
b7E

Surveillance instituted in the vicinity of the Dar-ul-Hijra Mosque, 3159 Row Street, Falls Church, VA where Tulagi's known vehicle, a white 1999 Dodge Caravan bearing VA license plate YGM-1238 was observed parked and vacant.

b7E

out of lot ① Row, ② Munson Hill, ③ Glen Carlyn, ④ Rt. 7, ⑤ Glen Forest

NLO

③ Glen Forest, ④ Rt. 7, ⑤ Row

NLO

out of lot ① Row, NLO (checked NW, DC & NVA negative in Washington DC)

parked @ mosque

① Row, ② Rt. 7, ③ Glen Forest Drive

NLO

b7A

FD-340 (Rev. 8-7-97)

Universal Case File Number 1990-WF-222852

Field Office Acquiring Evidence WFO

Serial # of Originating Document # 263

Date Received January 25, 2002

From [Redacted]
(Name of Contributor)

(Address of Contributor)

(City and State)

By IS [Redacted]
(Name of Special Agent)

To Be Returned ☐ Yes ☒ No

Receipt Given ☐ Yes ☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)

Federal Rules of Criminal Procedure

☐ Yes ☒ No

Title:

Reference: _____
(Communication Enclosing Material)

FISUR

Description: ☐ Original notes re interview of

Anwar N. Aulagi

b7E

b6
b7C

[redacted]	1-25-02	[redacted]
[redacted]	Set up at res.	
[redacted]	S on Glen Forest Dr.	
	W on 7	
	N on Raw St	
	E into WP	
[redacted]	S Raw St	
	E on 7	b7E
	N on Glen Forest Dr.	
	Res.	
[redacted]	Wife out	
	S Glen Forest Dr.	
	W on 7 - let go	
[redacted]	Wife N on Glen Forest Dr. towards res.	
[redacted]	Wife out	oof
	S Glen Forest Dr.	
	Backed up	
	W then let	

b7E

b7A

FD-340 (Rev. 8-7-97)

Universal Case File Number 199 H- WF- 272852 - Fian

Field Office Acquiring Evidence WFO

Serial # of Originating Document # 230

Date Received Jan 26 2002

From IS [Redacted] IS [Redacted] IS [Redacted]
(Name of Contributor)

D [Redacted] ES [Redacted] IS [Redacted]
(Address of Contributor)

(City and State)

By [Redacted]
(Name of Special Agent)

To Be Returned ☐ Yes ☒ No

Receipt Given ☐ Yes ☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)

Federal Rules of Criminal Procedure

☐ Yes ☒ No

Title:

Reference: _____
(Communication Enclosing Material)

Description: ☐ Original notes re interview of Agent [Redacted]

Amir Nasser Auliyev

b6
b7C

SAT 1/26/02



b7E

Imat.



AT Residence,

out west on 7.

AT Row ST. Mosque.

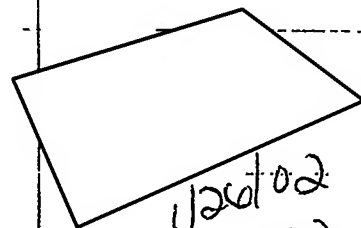
out of Mosque back to Residence.

back to Res.

Wife out solo, left towards 12:17



Wife out to another shopping center



1/26/02
WFO

b6
b7C

1/26/02

b7E

Out Res Glen Forest to West 7 to N Row
Mosque

Out mosque S Row to East on 7 to Glen Forest
NLO toward Res

Out Res Glen Forest to West 7
Parking Lot

b6
b7C
b7E

<div data-bbox="368 383 771 534"></div>	<div data-bbox="846 344 1243 502"></div>
<div data-bbox="441 593 738 880"></div>	<div data-bbox="909 614 1305 868"></div>
<div data-bbox="592 963 1036 1223"></div>	
<div data-bbox="319 1242 748 1374"></div> <div data-bbox="344 1383 717 1438"></div>	

YLM-1238

Missing front license
plate

White Mini van

~~Missing front
license plate~~

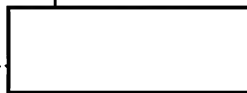
Instituted



in the vicinity of Glen

Forest dr

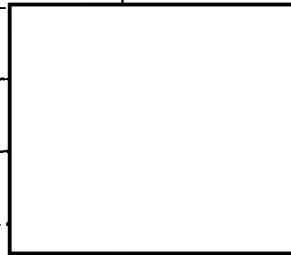
S. Out Glen Forest



RT 7 West

N Row St.

At Mosque



Out of Mosque

East RT 7,

to Residence

Wife in Vehicle

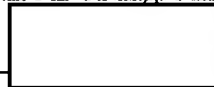


~~Access Road to~~

Crossroads Center

towards Safeway

in Safeway



~~Access Road to~~

Wife



Out residence

N RT 7

Parked near

Peking Garden

Im



1/26/02

WFO

Pg 1 of 2

Notes

SAT

1/26/02

b6
b7C
b7E



Spouse
out

b7E



1/21/02



b6
b7C

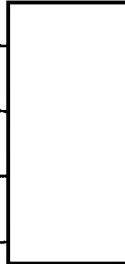
WFO
Page 2 of 2

[Redacted]	
Sat Jan 26 2002	
[Redacted]	Interacted at 3331 Kynard Dr. Bess Va, white
Work in at res YGM-1238	
[Redacted]	S Glenforest / W on 7 / W on Row
In at Row 3159 Dr Al Hija	
[Redacted]	Row / E on 7 / N on Glen Forest NLS [Redacted]
[Redacted]	S Glen Forest / W on 7 / Into mall and parking
[Redacted]	
[Redacted]	Jan 26 2002

b6
b7C
b7E

Calmore Supp
Peking
Gardner
NLS
61238

1/26



Out s G.F., w 7

n Rio - nlo

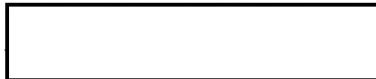
Out s Rio, e 7

n Glen F., oos

(wife out to Saterway)

(wife out to Transara Middle
East grocery)

(wife out to Saterway)



b6
b7C
b7E

b6
b7C
b7E

Sat. 11/26/02

Sul

my
log

b7E

Inst @ res. 333 Kaywood Dr

Wife was out in van

Wife back @ res. (W) Longwood

- Sub out in Van (S) Glen Forest
7 West (N) Row St.

- NLD on law. Dar AL-Hijrah
Parked @ The Mosque in usual spot.

- Sub on (E) Munson Hill Rd to
(S) Glen Carly Rd. (E) 7, (N)
Glen Forest Drive, NLD Aalon

- Vehicle parked @ res. Aalon
in driveway.

out 7 East; (N) Columbia
(S) on Braddock Rd.

RT (N) on Backlick thru Braddock
Shopping Center

- parked @ The Mosque Next to
Backlick & Braddock Rd. 7-11

Sub in standing w/ 2 mem's 7-11 w/ male

~~Sub out~~ Braddock Rd. (E) Columbia Pike
male passengers 7 West (N) Row St.
Braddock Rd.

(2)

1/26/02

into the Mosque -

[redacted] - Sub & unem out of vehicle
Vehicle parked in usual spot
both wearing traditional dress

b7E

[redacted] - Out Row to 7 East
- on Glen Forest
@ 11:00

b6
b7C

1/26/02

b6
b7C

② A. @ Residence 16M 1238 wife out w/ van

b7E

Wife back to residence A in van

W 7 Leeburg, A Row

Mosque on Row St

parked in gravel spot

Exit A Row, E Munson Hill, E Glen Carlyn,

E Leeburg, A Glen Forest

@ Residence

E Leeburg, W Columbia

~~② A. @ Residence~~

W Braddock, Backlick, Turn thru Stopp Ct.

Mosque on Braddock behind 7-11

Exit Mosque Passenger in vehicle

E Braddock, E Columbia, W Leeburg, N Row

Mosque @ Row

Exit Mosque E Leeburg, N Glen Forest,

At Residence

b6
b7C

1-26-02

wife returns home in van; Sub enters van. (wife out)

b7E

S Glen Forest

W 7

N Row into mosque 3:00p

E on Munson Hill

S on Glen Carolyn

E on 7 → N Glen Forest / NCO

parked i.f. of rez

→ S Glen For

E 7 → W Colum Pike → S Braddock

N thru Backlick Shop CTR into MOSQUE.

At veh w/ 2 people. Car moving (occupants in front)

- CONFIRMED. SUB DRIVE & 1 mile pass.

E Braddock → E Columbia Pike →

W 7 → N Row into mosque

Row → Rez.

~~Aul~~ ~~12~~ ~~6/28/97~~
[redacted] [redacted] 4 GM 1538

b7E

[redacted] wife return to res
He is in ver

[redacted] in spot

[redacted] Braddock Rat 236

b7E

Back to Back into Shipy
Center across to old crap
across 7-11
Mosque behind 7-11

1-26-02



b6
b7C

b7E



wife going to house
He getting in
Glen Forest w on 7
Row Street



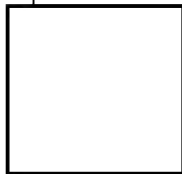
Parked in usual spot at
mosque



Munson Hill Glen Carlyn
7E Glen Forest



In driveway
Glen Forest 7E
244(w) Braddock
Backlick into shopping
center thru shopping
center to mosque



Parked in parking lot
out of mosque, backing up
thru 7-eleven parking lot

E on Braddock Road

E on 244 .

W on 7 Row Street

☐ Parked in usual spot
at mosque on 7.

to passenger black hair
full beard

traditional clothes

black sportscat.

☐ at of mosque

7 E

Glen Forest

☐ At residence

b7E

b7A

FD-340 (Rev. 3-8-01)

Universal Case File Number

199N-WF-222852-From

Field Office Acquiring Evidence

WFO

Serial # of Originating Document

#223

Date Received

01/27/02

From

(Name of Contributor)

(Address of Contributor)

(City and State)

By

JS

To Be Returned ☐ Yes

☒ No

Receipt Given ☐ Yes

☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)
Federal Rules of Criminal Procedure

☐ Yes

☒ No

Federal Taxpayer Information (FTI)

☐ Yes

☒ No

Title: *Answer Nasser Aulagi*

Reference

(Communication Enclosing Material)

Description:

☒ Original notes re interview of

Surveillance

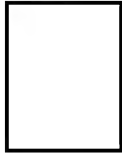
Aulagi on 1/27/02

b7E

b6
b7C

AWLAKI-5903

SUNDAY 1-27-02



S.I. @ rez - veh in place

≤ Glen For

W 7 → N Row into workplace



b6
b7C
b7E



Backing out of spot / NLO [redacted] - S Glen Cal

picking his nose

≤ 7 → N Glen Forest / NLO 3:45

parked @ rez

b7E



≤ G. Forest → W 7 → N Row into wkple

OUT → N Row → NLO ~~Mountain Hill~~

~~W 7~~ → N Glen Forest / NLO

NOT @ rez.



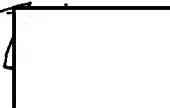
into residence from vicinity of Kaywood Place
= whole family exited van & entered house



≤ Glen For → W 7 → N ROW into wkple.

≤ Row → ≤ 7 → N Glen For / NLO

@ rez



b7E

b6
b7C
b7E

June

1/22/02

Sub

- Sub Inst @ Res.

- Sub on Glen Forest - 7 West, Row St.
Wearing brown shirt traditional dress

Vehicle parked in usual spot Mosque

b7E

- backing out of space NLD

Sub on Glen Carlyn (3) to 7 East.
to Glen Forest

- Vehicle parked @ res.

- Sub out Glen Forest

7 West, Row St.

- Pulled into the Mosque

- parked in his usual spot.

- Sub out (N) on Row St.

- Glen Carlyn to 7 East
to Glen Forest

- Van out @ res

Sub
on Laywood Place to Longwood
at residence.

- Sub & family out of Van @ res.

- Sub out on Glen Forest, 7 West
Row into Mosque

[redacted]

Sub parked in usual spot

[redacted]

-Sub out of Mosque on (S)

Low St. East Rt 7, ~~10~~ thru

Glen Collyn - N10

[redacted]

-Sub's vehicle parked @ res.

[redacted]

[redacted]

b7E

b6
b7C

1/27/02 16M 1238

A. @ Residence

b7E

Out of Residence S Glen Forest, W Leesburg
N Row St.,

Mosque @ Row

Exit Mosque

Not Observed

S Glen Carolyn, E Leesburg, N Glen Forest

A. @ Residence

S Glen Forest, W Leesburg, N Row

Mosque @ Row

Exit N Row, S Glen Forest, E Leesburg

N Glen Forest [] Not Observed

A. @ Residence w/ Family

S Glen Forest, W Leesburg

Mosque @ Row

~~Exit E Leesburg~~

Exit E Leesburg

b7A

FD-340 (Rev. 3-8-01)

11-251

Universal Case File Number 1991N-WF-222852 from

Field Office Acquiring Evidence WFO

Serial # of Originating Document #232

Date Received Jan 27, 2002

From IS IS

(Name of Contributor)

IS IS IS

(Address of Contributor)

(City and State)

By Investigative Specialist

To Be Returned ☐ Yes ☒ No

Receipt Given ☐ Yes ☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)
Federal Rules of Criminal Procedure

☐ Yes ☒ No

Federal Taxpayer Information (FTI)

☐ Yes ☒ No

Title:

Anwar Nasser Awlaji
IT-UBL / Al-Qaeda

Reference: _____
(Communication Enclosing Material)

Description: ☒ Original notes re interview of

Anwar Nasser Awlaji

27852

99 YGM 1238

CAVAN

3331 Karpis & Dole

FBI Council, IA

Aulazi

[] possible turning
onto Glen forest
towards Residence.

b6
b7C
b7E

[] out

Glen Forest → West 7
into Mosque []

S Glen Carlyn []

Back → res []

[]

[]

[]

[]

1/27

[redacted]

[redacted]

Inst @ residence

Subj. n Glen Forest

returning home

Out s Glen Forest, w 7

no longer obs. x Glen Carlyn

[redacted]

Car pkd. @ mosque

s Glen Carlyn @ 7, e 7

n Glen Forest- nlp

[redacted]

✓

[redacted]

b6
b7C

b6
b7C
b7E

b6
b7C


WFO

1/27/02

Instituted


b7E

in the vicinity of residence
can not observed

 vehicle observed ~~XXXXXX~~
East 7 ~~North Glen Forest~~


~~XXXXXX~~ N Glen Forest Drive

no longer observed

 South Glen Forest Drive
West 7

North Row St. at mosque

NLO

 S. Glen carlin

white Dodge Caravan East 7

VA plates

GM-1238

North Glen Forest Drive

NLO

1/27/02

Sunday

[redacted] inst. no vehicle

[redacted] S, W on 7. Row. at mosque.
[redacted] OJ - Carl - Spence
[redacted] Tuned into Res

b7E

[redacted]
b6
b7C

1/27/01
WFO

[redacted] - in [redacted]
b6
b7C
b7E

1/27/2001

Subject

Shift

b7E

S instituted in the vicinity of Address of
Residence Aulagi's vehicle 1999 year White

Dodge Caravan bearing Virginia ~~plate~~ tag
YGM-1238 was ~~observed~~ ^{Not observed} parked Near
the said address.

The said vehicle was observed
or

Aulagi was observed driving the said vehicle
East on Route 7, North Glen Forest Drive,

Aulagi was no longer observed.

Aulagi was observed driving the ^{forementioned} said vehicle

South on Glen Forest Drive, West on Route 7, and
North on Row Street.

Aulagi was no longer observed.

Aulagi was observed driving the said vehicle

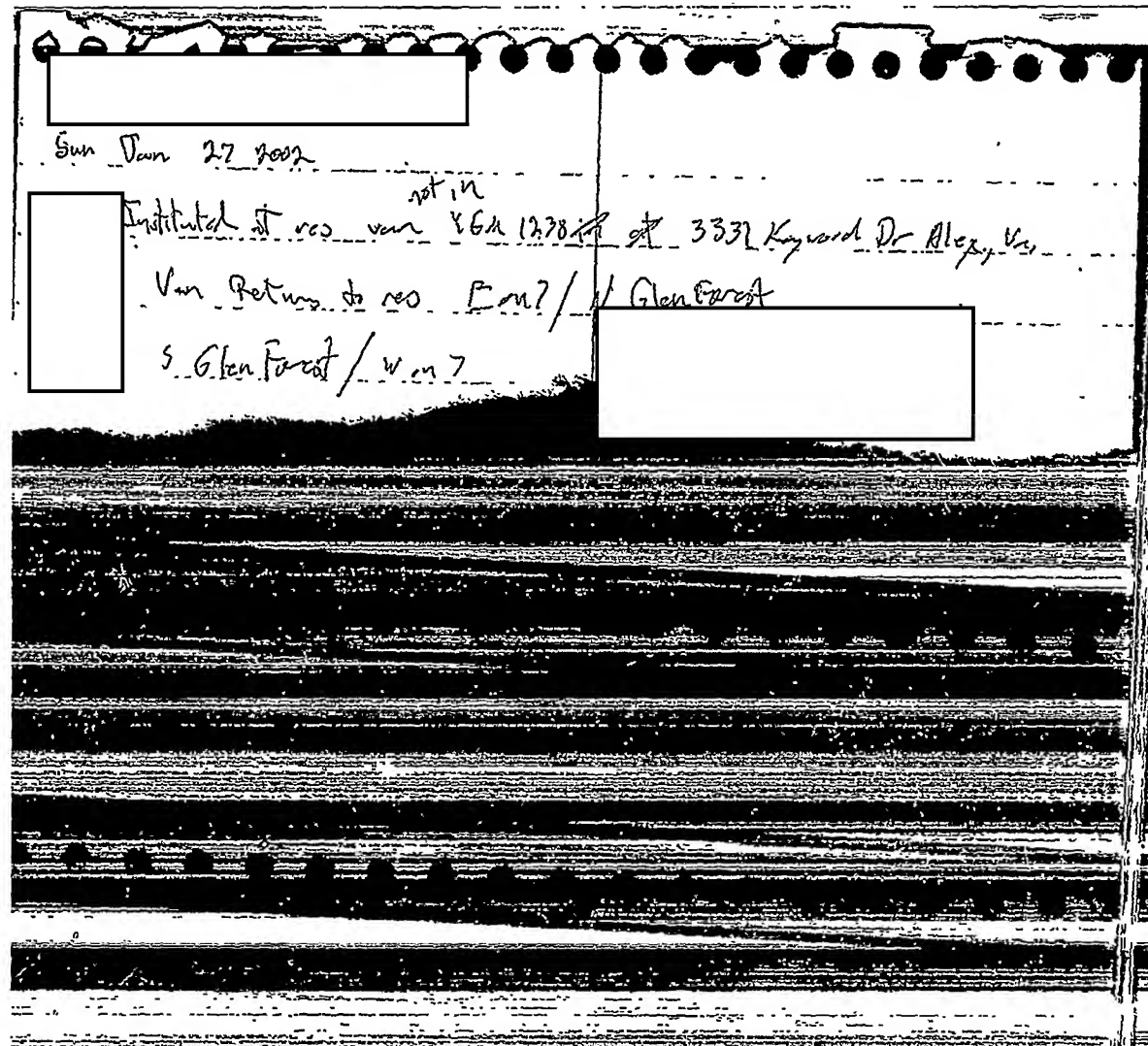
South on Glen Carlin Road, East on Route 7 and
North on Glen Forest Drive.

Aulagi was no longer observed.

b7E

b6
b7C
b7E

[illegible]



b6
b7C
b7E

FD-340 (Rev. 8-7-97)

Universal Case File Number

~~199N-WF-222852~~ *File*

Field Office Acquiring Evidence

WFO

Serial # of Originating Document

#234

Date Received

01/28/02

From

(Contributor)

WFO

(City and State)

By

IS

(Name of Special Agent)

To Be Returned ☐ Yes ☒ No

Receipt Given ☐ Yes ☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)

Federal Rules of Criminal Procedure

☐ Yes ☒ No

Title:

ANWAR NASSER AVLAQI

Reference:

(Communication Enclosing Material)

Description: ☐ Original notes re interview of

ORIGINAL FISUR NOTES FROM 01/28/02.

b7A

b7E

b6

b7C

b7E

WHITE VAN (VA) Y6M-1238 - missing front plate

1/28
MON

b6
b7C

INSTITUTE - RESIDENCE

⑤ GLEN FOREST (W) RT. 7 (N) ROW → WORKPLACE

NLO → WORKPLACE

OUT (E) ROW (E) RT. 7 (N) GLEN FOREST

NLO → RESIDENCE

⑤ GLEN FOREST (W) RT. 7

⑤ INTO CULMORE SHOPPING CENTER

6045
Leesburg Pkce

PARKED NEAR FIRST UNION - ATM

INTO VAN - rolling through CSE lot

(W) RT. 7 (N) GLEN CARLYN

(E) 50

THROUGH PERSHING
NLO (E) 50 APPROACHING FORT MYER DRIVE

(W) G at 23

(E) H (S) 21 (W) G (N) 23

(E) H (S) 19 (W) G (N) 23

(E) H (S) 21 (W) G

PARKED ON G between 22+21

OUT (W) G (N) 22

NLO

OUTSIDE MARLIN CENTER
Talking on cell phone

CHECKED KNOWN AREAS/
PLACE FREQUENTED
(WOMEN, DINING, SCHOOL, ETC.)

b6
b7C
b7E

✓ MARIAN CENTER - ALL FOOD, BOOKSTORE, COMPUTER
UNABLE TO FIND ... LAB
etc.,

b7E

[] ? OUTSIDE MARIAN CENTER AGAIN
talking w/ UNEM 27-32 YEARS OLD
6'1" 190 lbs. Full Beard & GARB.
w/ school bag (probably student)
... ROME HALL

[] SPLITTING UP SUBJECT WALKED SOUTH THROUGH
PARK (EAST OF BELMAN LIBRARY)

[] FROM EAST TO VAN

[] NLO (E) ? → RES.

AT RES.

b7A

FD-340 (7-19-00)

#235

Universal Case File Number 199A-WF-222852-1A

Field Office Acquiring Evidence _____

Serial # of Originating Document #235

Date Received 1/28/02

From _____

(Name of Contributor)

IS.

(Address of Contributor)

(City and State)

By IS. _____

To Be Returned ☐ Yes ☒ No

Receipt Given ☐ Yes ☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)

Federal Rules of Criminal Procedure

☐ Yes ☒ No

Federal Taxpayer Information (FTI)

☐ Yes ☒ No

Title:

Reference: _____

(Communication Enclosing Material)

Description: ☒ Original notes re-interview of
Surveillance

Anwar N. Aulagi

01/28/02

b6
b7C

b6
b7C
b7E

MONDAY
JAN. 28, 2002

Surveil. instituted in the vicinity
of subject's residence.

b7E

- Subject out driving white van
(s) Glen Forest to (w) on Rt 7 to
(w) on Row to east

into the Mosque.

^{Row}
- Subject out (e) on Rt 7

- at Serraco Gas Station

(e) on Rt 7 in long observed

wife entering vehicle w/ kids.

out w/ wife & Tech

(w) on Rt 7 to right on

Glenn Canyon

~~entry~~ wife into Mosque

to School bus where

kids maybe get on school

bus.

Survivor
Survivor Station

II
5929 Leekburg Road

wife
Head back toward residence
wife out to (w) on Rt 7
w/ a Glen Garlow

- Glen Garlow was no
longer observed.

- wife returning to the Residence
on Forest Glen.

- Van cutting thru shopping center

- ~~at~~ at the Safeway w/ wife &
baby. Exiting vehicle

- wife out of Safeway, went
west on Rt 7

- ~~west~~ ^{Norphy} on Glen Forest

- Leekburg (S) on Forest Glen to
(w) on Rt 7. DDP

- vehicle at Shopping Center at
Oriental Food Market

b7E

III

[Redacted]

Wife inside vehicle examining
the parking lot of shopping Center
at (w) of
to Glen Forest to

b7E

[Redacted]

Believed
into

Residence
88 Oriental Market
10035 Leesburg Pike
Culver Shopping Center

[Redacted]

[Redacted]

b7A

FD-340 (Rev. 8-7-97)

Universal Case File Number 199N WF-222852-~~from~~

Field Office Acquiring Evidence WF

Serial # of Originating Document #236

Date Received 1/29/02

From IS [redacted]

IS [redacted] IS [redacted]

IS [redacted] IS [redacted]

By IS [redacted]

To Be Returned ☐ Yes ☒ No

Receipt Given ☐ Yes ☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)

Federal Rules of Criminal Procedure

☐ Yes ☒ No

Title:

ANWAR NASSER AULAQI;
IT-UBL/ALQAEDA

Reference: _____
(Communication Enclosing Material)

Description: ☒ Original notes re interview of

Aulaqi from

b6
b7C

1/29

b6
b7C

b7E

[redacted] Inst. @ residence

[redacted] Out s G.F., w 7

[redacted] n Row-nlp

[redacted] e Munson Hill @ G. Carlyn-

[redacted] s G.C., e 7

[redacted] n G.F.-nlp

[redacted] s G.F. @ 7, w 7, n Row

[redacted] into lot

[redacted] e m.H. @ G.C., s G.C.

[redacted] e 7

[redacted] n G.F.-nlp

[redacted] wife to car w/ kids, then
leaving)

[redacted] You back - all locations neg.
[redacted]

Jan 29	Jan 29
S Glen Forest / W on 7 / In at Pav of Mosque. Dr Al Hajim S on GlenCaly / E on 7 N. Glen Forest S Glen Forest / W PH S GlenCaly / E 7 / N on Glen Forest NW	
	Jan 29

b7E

b6
b7C

Instituted? [redacted] 1/29/02

Reg Route to Mosque [redacted]

NLO

[redacted] S. Glen Carlin
E Rt 7
N Glen Forest [redacted] 2 Res

[redacted] out West 7
back to Row St.
S. Glen Carlin
E Rt 7.
N. Glen Forest.

FYI-
(Flight)
Not [redacted] Airport [redacted]

[redacted] wife out w/ kids
↓ Back 2 Res [redacted]

[redacted]

1/29/02 WFO

b6
b7C

b7E

b6
b7C
b7E

1/29

b6
b7C

AT OF Res, W 7.

b7E

AT Row

- at mission hill

- AT home

out from home.

AT Row

out mission hill to Glen Calyn.
back towards Res.

out Res.

her vehicle back

b6
b7C

1/29/02
WFO

[redacted] Jan 29
To Mosque in Van

b6
b7C
b7E

[redacted] Back to Res in Van
to mosque in Van
Back to Res in Van
wife/kids out

[redacted]
[redacted]
[redacted]

Planned to travel

Wed Jan 29

[redacted]

b7A

FD-340 (Rev. 7-29-92)

Universal Case File Number 199N WF-222852 from

Field Office Acquiring Evidence WFO

Serial # of Originating Document #237

Date Received 1/30/02

From WFO

b7E

(Address of Contributor)

(City and State)

By IS

b6
b7C

To Be Returned ☐ Yes ☒ No

Receipt Given ☐ Yes ☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)

Federal Rules of Criminal Procedure

☐ Yes ☐ No

Title: ANWAR NASSER AULAQI
IT-UBL/ALQAEDA

Reference: _____
(Communication Enclosing Material)

Description: ☒ Original notes re interview of
surveillance on 1/30/02 during shift.

b7E

[REDACTED]

[REDACTED] 13200

[REDACTED] WALKING
TO HONOR NOD

[REDACTED]

[REDACTED] OUT GREEN FOREST
PT 7 WEST

[REDACTED] POW

[REDACTED] PT 7, GREEN FOREST

[REDACTED] out

CU more support

PAKED as BRW of CUSTOMER SUPERMARKET
? (E) IN POSS OFFICE?

[REDACTED] OUT PT 7 (E)
OUT PT 7 (WEST)
RW IN

b6
b7C
b7E

out at least
GLEN FOREST
- out

504

NORTH NUTLEY

WEST LAR Navy

b6
b7C

b6
b7C

1012?

01/30/02

Nat Car Ren 24200
E 78 Ave
Den V Cal

[REDACTED]

[REDACTED] off collection
W 50 N Nat W Lee
N wood Cir E White
Burch Ct.

[REDACTED] parked [REDACTED]
[REDACTED]

b6
b7C
b7E

b7E

1/30/02

Veh at Res

Walking through PC
Black Face Paints
M G F Flax bag Black BC

NCO

S LW App Res

NCO

W 7

at 7 on GC

E 7

NCO

Veh parked by Culmore Separation

~~SI~~ SI with entry Ulls

through G-Con 7 W

E 7 through GC

W 7 at GC

b6

b7C

AWLAKI Wed 2-10

b6
b7C

b7E

- [] inst. , car in
walk to st. w/ bag over shoulder
toward house

- from house out Gl. Forest, W7 (on cell phone) * [] NLO W7
- Munster Hill / G. Cor/E 7 / Glen Forest *

- NLO
- out through shop lot by Mod Discount, W7
- into Culmore,
- parked by Culmore Grocery.
- Female out to van (Wife)
- back to supermarket.
- out + back. [] into Sakewayaori
- wife back w/ res in van *

- out in van, W7
- in Rowst. *

- out [] W7, N G. Forest →
- NLO *

BWD

out W7
in Rowst. *

b7E

YGM-1238		1/30 WED
	IN VAN DRIVING - KAYWOOD - LONGWOOD - GLEN FOREST - (X) Rt. 7	
	Parked at workplace	
	OUT (S) from (W) Rt. 7 → Seven Corners ↓ w/ another vehicle in front Past Pizzeria Uno	

b6
b7C

b6
b7C
b7E

1/30/2002 [redacted] van wife in it
S. on Glen Forest Drive
and immediate left into
Shepping Ctr. w/ Mattress
Discounters & Dunquah
& traveled S. in this lot &
~~then traveled S. in this lot &~~
~~then traveled S. in this lot &~~
~~then traveled S. in this lot &~~
then proceeded
W. on Rt. 7 crossed Glen
Forest Dr. & continued
Rt. 7 West.

[redacted] made a left
turn into Culmore Shopping
Ctr.

prior
subject > (Rt. 7 to North) Iba
[redacted] left on Iba
Haven Drive.

[redacted] van observed
in driveway of road,
NHD

~~SECRET~~
~~S. on Star Forest Drive 52~~
~~unimulated in the back~~

1/30/02



b6
b7C
b7E



7 (w) across Elm Carlyn.
Observed parked in usual spot at Mosque.

1/30/02



- Nindo Row St



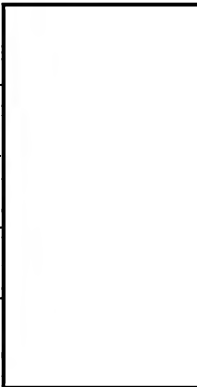
b6
b7C
b7E



~~scribble~~ - S Glen Forest,

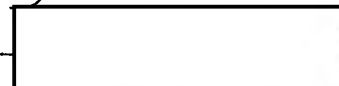
East access (W on 7)

appeared to want to get
ahead of traffic.



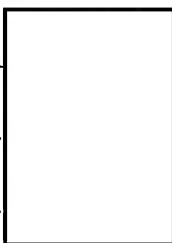
WIFE - East on 7; into

Safeway 11111111



Wife - W on 7, N Glen Forest

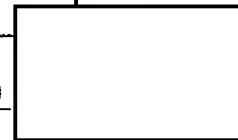
S Glen Forest, W on 7



E on 7, N Glen Forest



S Glen Forest, 7W



YGM-1238 white Caravan

1/30/02

4

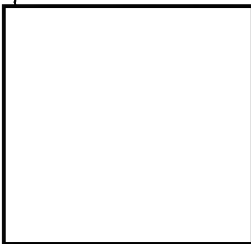


into Row St

b6
b7C
b7E

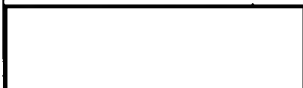


S Glen Forest, East Ave,
W on 7 (appeared to
want to get in front of
traffic)



~~Reside~~ into Culmore Supermarket

In vehicle, east thru lot,
East 7, into Safeway
NCO



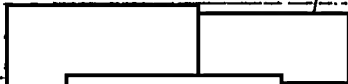
W on 7, N Glen Forest

*



out to Glen Forest → wait

on Rt 7



E on 7, waiting turn



N Glen Forest

will NCO



S Glen Forest, 7 W

b7A

FD-340 (Rev. 3-8-01)

Universal Case File Number

199A-WF-222882

Field Office Acquiring Evidence

INFO

Serial # of Originating Document

Date Received

THURS, January 31, 2002

From

SSG

1 IS

(Address of Contributor)

(City and State)

By

To Be Returned ☐ Yes ☒ No

Receipt Given ☐ Yes ☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)
Federal Rules of Criminal Procedure

☐ Yes ☒ No

Federal Taxpayer Information (FTI)

☐ Yes ☒ No

Title:

SEARCHED
SERIALIZED

AUG 09 2002

Reference

(Communication)

FISUR

Description:

☐ Original notes re interview of

ANWAR NASSER AULAQI

b6
b7C
b7E

b6
b7C

AWLAKI-5942

b6
b7C
b7E

1/31

Good poss. e 7 at Glen
Forest, n Glen F. - nlo

Out s G. Forest, w 7, n
Row

Pkd. in normal spot at
mosque

Out s Row, e 7
n G. F. - nlo

s G. F., w 7, n G. Carlyn,
n Manchester, e 50,
over T. R. Mem. Bridge,

nlo over Bridge

Found pkd on F between
19/20 in area of Gwu

AWLAKI-5943

b7E

[] out GAA

camp West on 7

[] NW Glen Forest

[] out W 7 → shopping center

~~to~~ 1st, You in
trash out

S Forest
cut thru Mall

w 7 → N Row

in @ Mosque - usual
possible out S - 7

Glen Forrest

out Glen Forest 7

@ Mosque

out Mosque N Row

Munson Hill → Glen Canyon →

Glen Forrest

NLO

OUT (w) 7

Glen Forrest

in @ Mosque

OUT Mosque 7 E N

Glen Forest

NLO

OUT (w) 7 N Glen Canyon

S. Manchester

1238

White Van

Instituted

[redacted]

1/31/02

b7E

Veh. at residence

[redacted] - access road

RT 7 West, towards Row St.

NLO

Mosque

Out E on 7 to Residence

out W Rt 7

again

Row St, to Mosque

out mosque - glencarlin -> RT 7 E

N Glen Forest -

NLO

W Rt 7

Row St.

NLO

to Rt. 7 E

N ~~HA~~ Glen Forest

at Glen Forest, W Rt 7, Right N
Glen Carlyn

1/31/02 Wt.

b6
b7C

WFO

Ert. 50

F St. between 19th + 20th St.

11/31/02 Thursday

[redacted]
[redacted]
[redacted] OUT OF RES W on 7:
ON Row.

[redacted] - OUT Row. e on 7

[redacted] - Back towards Residence.

[redacted] - back out W 7

[redacted] - back AT Row

[redacted] - OUT Row to Munson Hill.

[redacted] - Towards Residence.

[redacted] Vehicle coming back.

[redacted] - out of res. towards mosque.

[redacted] OUT to 9, at Row.

[redacted] - in towards Res.

[redacted] - OUT. W on 7

[redacted] OFF

[redacted] Found on F St. b/t 19th & 20th

[redacted]
11/31/02
WFO

b6
b7C
b7E

b7E

b6
b7C

Thurs Jan 31 2002

in at 12:00

b6
b7C

Discontinued at res. near in - fresh out

in S Glen Forest / straight shaggy center lat / w on 7/10

N on R to Dr M. Hipsa

Possible E on 7

N Glen Forest / tanned 12

P S Glen Forest

out mag

Glen City 7 / N Glen Forest

b7E

S Glen Forest / w on 7 /

En at Muzi

Glen Forest W on 7 / 0 City / S Macdole

50 E

P 1 p 2 26

FD-340 (Rev. 7-29-92)

b7A

Universal Case File Number 199W-WF 222852 ^{1A 257}

Field Office Acquiring Evidence WFO

Serial # of Originating Document # 238

Date Received 1-31-02

From [Redacted]

b7E

(Address of Contributor)

By [Redacted]

b6
b7C

To Be Returned ☐ Yes ☒ No

Receipt Given ☐ Yes ☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)

Federal Rules of Criminal Procedure

☐ Yes ☒ No

Title:

Anwar Wasser Aulagi

Reference: _____

(Communication Enclosing Material)

Description: ☒ Original notes re interview of surveillance log dated
Thursday, January 31, 2002

1-31-02

Y6m-123F

Out of Safeway, talking on cell
(tan pants, shirt, black jacket)

2 bass.

out towards 7 W - S Glen Forest

No

5 Glen Forest,
Wan 7

146

b6
b7C
b7E

VAN
YGM-1238

1/31
Thurs.

b6
b7C

[Redacted]

INSTITUTE - GWO (20 + F)

BACK TO VEHICLE w/ WIFE (E) F (S) 19

(E) E (E) I-66 (E) 50 (S) MANCHESTER

[Redacted]

(R) GLEN FOREST → RESIDENCE

b7E

(S) SERVICE ROAD → MT. OF OLIVES

[Redacted]

(R) 50 towards Seven Corners

After 1/31/02



b6
b7C

Institute at 20th St WDC. Parked on
7th facing east between 20th & 19th

b7E

W on E St, ... Rt 50(w), S on Manchester,
E on 7, N on Elm Forest (MO)

Moving N' thru Mt of Olives Ctr.

Parked in front of Mt. of Olives Store facing 'w'

S' out of lot, 'w' on 7

Parked in usual spot at Mosque.

Turning 'N' into lot of Crossroads Ctr (Safeway) ^{toward}

S' out of lot to Rt 7(w)

W on 7, N on Elm Carolyn, N on

Manchester to Rt 50(w)

b6
b7C
b7E

Thurs, 1/31/2002

east on F to S. on 19th St. NW,
WDC

quick turn right after
arriving at least at.
west on Rt. 7 observed from
Glen Forest to Navier

west to
location
left female
passenger
out east on Rt. 7 from
Navier to pass Calmar
Shopping Ctr.

west on
Rt. 7 from Glen
Forest Drive area
to north on Glen
Carlyn

11/30/02

W 50 S Manchester
NLO

GC Rd at 7
E Rt 7.

7 W at GC
Parked at WP (with child out)
NLO

S Row E 7
NLO

E 7 N Crossroads Cr.
Parked Sakway
out of veh to SW Black Ink w/ shield
NLO

at veh on phone

Rear hatch open

2 bags / shut / Returning Car.

Institute 20th St
Back to vehicle

from west - female
in vehicle - east F,
South 15th, West E to Roosevelt
Br to SW West, S Manchester St
south

NLO
Glen Curlyh to east 7
to Glen Forest

NLO. toward res.
Glen Forest to east
across road to Mount of
Olives etc. NLO

east in Mount of Olives lot
parking vehicle

out lot toward Rte 7

b6
b7C
b7E

7 West,

[] NLO west of Glen Carlyn
St Mosque w/ passenger
Row St to east of 7,

left toward Safeway

[] parking ~~near~~ and entering
Safeway

[] out Safeway w/ two bags;
talking on cell phone. Tan
shirt, black jacket - ^{alone} proceeding
toward 7, west 7, to Glen Forest.

[] NLO toward residence
Glen Forest, West 7
Glen Carlyn, S Manchester,

[] West
[] NLO []

[] was checked
others checked, w/ no luck.

Tan pants

return to van

[] in vehicle

Reversing S in lot toward
7

[] - 7W at GC

b6
b7C
b7E

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Page 7 ~ b1; b3; b7E;
Page 8 ~ b1; b3; b7E;
Page 9 ~ b1; b3; b6; b7C; b7D; b7E;
Page 10 ~ b1; b3; b7D; b7E;
Page 11 ~ b1; b3; b7D; b7E;
Page 12 ~ b1; b3; b7D; b7E;
Page 13 ~ b1; b3; b7D; b7E;
Page 14 ~ b1; b3; b6; b7C; b7D; b7E;
Page 15 ~ b1; b3; b7D; b7E;
Page 16 ~ b1; b3; b7D; b7E;
Page 17 ~ b1; b3; b6; b7C; b7D; b7E;
Page 18 ~ b1; b3; b6; b7C; b7D; b7E;
Page 19 ~ b1; b3; b7D; b7E;
Page 20 ~ b1; b3; b7D; b7E;
Page 21 ~ b1; b3; b6; b7C; b7D; b7E;
Page 22 ~ b1; b3; b7D; b7E;
Page 23 ~ b1; b3; b6; b7C; b7D; b7E;
Page 24 ~ b1; b3; b7D; b7E;
Page 25 ~ b1; b3; b7D; b7E;
Page 26 ~ b1; b3; b7D; b7E;
Page 27 ~ b1; b3; b6; b7C; b7D; b7E;
Page 28 ~ b1; b3; b6; b7C; b7D; b7E;
Page 29 ~ b1; b3; b7D; b7E;
Page 30 ~ b1; b3; b7D; b7E;
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Page 32 ~ b1; b3; b7D; b7E;
Page 33 ~ b1; b3; b6; b7C; b7D; b7E;
Page 34 ~ b1; b3; b7D; b7E;
Page 35 ~ b1; b3; b7D; b7E;
Page 36 ~ b1; b3; b6; b7C; b7D; b7E;
Page 37 ~ b1; b3; b7D; b7E;
Page 38 ~ b1; b3; b6; b7C; b7D; b7E;
Page 39 ~ b1; b3; b7D; b7E;
Page 40 ~ b1; b3; b7D; b7E;
Page 41 ~ b1; b3; b7D; b7E;
Page 42 ~ b1; b3; b6; b7C; b7D; b7E;
Page 43 ~ b1; b3; b7D; b7E;
Page 44 ~ b1; b3; b7D; b7E;
Page 45 ~ b1; b3; b7D; b7E;
Page 46 ~ b1; b3; b7D; b7E;
Page 47 ~ b1; b3; b6; b7C; b7D; b7E;
Page 48 ~ b1; b3; b7D; b7E;
Page 49 ~ b1; b3; b7D; b7E;
Page 50 ~ b1; b3; b7D; b7E;
Page 51 ~ b1; b3; b6; b7C; b7D; b7E;

Page 52 ~ b1; b3; b6; b7C; b7D; b7E;
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Title:

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OO: SAN DIEGO

Reference:

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Page 26 ~ Referral/Consult;

Page 27 ~ Referral/Consult;

Page 28 ~ Duplicate;

Page 31 ~ b1; b3; b6; b7A; b7C; b7E;

Page 32 ~ Duplicate;

Page 33 ~ b1; b3; b6; b7A; b7C; b7E;

Page 34 ~ Referral/Consult;

Page 35 ~ Referral/Consult;

Page 36 ~ Referral/Consult;

Page 37 ~ Referral/Consult;

Page 38 ~ Referral/Consult;

Page 39 ~ Referral/Consult;

Page 40 ~ b1; b3; b6; b7A; b7C; b7E;

Page 41 ~ b1; b3; b7E;

Page 42 ~ b1; b3; b6; b7C; b7E;

Page 43 ~ b1; b3; b6; b7C; b7E;

Page 46 ~ Duplicate;

Page 47 ~ Duplicate;

Page 48 ~ Duplicate;

Page 49 ~ Duplicate;

Page 50 ~ Duplicate;

Page 51 ~ Duplicate;

Page 52 ~ Duplicate;

Page 53 ~ Duplicate;

Page 54 ~ Duplicate;

Page 55 ~ Duplicate;

Page 56 ~ Duplicate;

Page 57 ~ Duplicate;

Page 58 ~ Duplicate;

Page 59 ~ Duplicate;

Page 60 ~ Duplicate;

Page 61 ~ Duplicate;

Page 62 ~ Duplicate;

Page 63 ~ Duplicate;

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Page 66 ~ Duplicate;

Page 67 ~ Duplicate;

Page 68 ~ Duplicate;

Page 69 ~ Duplicate;

Page 70 ~ Duplicate;

Page 71 ~ Duplicate;

Page 72 ~ Duplicate;

Page 73 ~ Duplicate;

Page 74 ~ Duplicate;

Page 75 ~ Duplicate;

Page 76 ~ Duplicate;

Page 77 ~ Duplicate;
Page 78 ~ Duplicate;
Page 79 ~ Duplicate;
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Page 85 ~ Duplicate;
Page 86 ~ Duplicate;
Page 87 ~ Duplicate;
Page 88 ~ Duplicate;
Page 89 ~ Duplicate;
Page 90 ~ Duplicate;
Page 91 ~ Duplicate;
Page 92 ~ Duplicate;
Page 93 ~ Duplicate;
Page 94 ~ Duplicate;
Page 95 ~ Duplicate;
Page 96 ~ Duplicate;
Page 107 ~ b1; b3; b7A; b7E;
Page 108 ~ b1; b3; b7A; b7E;
Page 109 ~ b1; b3; b7A; b7E;

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Page 34 ~ b1; b3; b6; b7A; b7C; b7E;
Page 35 ~ b1; b3; b7A; b7E;
Page 36 ~ b1; b3; b7E;
Page 37 ~ b1; b3; b6; b7C; b7E;
Page 38 ~ b1; b3; b6; b7C; b7E;

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Importance: High

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[redacted]
Investigative Operations Analyst
San Francisco Division
Office [redacted]
BlackBerry [redacted]

From: [redacted] (CTD) (FBI)
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Subject: (S) [redacted]

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Counterterrorism Division - [redacted]

BlackBerry: [redacted]

Black: [redacted]

Green: [redacted]

From: [redacted] (CTD)(FBI)

Sent: Monday, November 10, 2008 4:28 PM

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(S) Subject: [redacted]

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Investigative Operations Analyst
San Francisco Division
Office
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From:

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(S)

(CTD) (FBI)

Monday, November 10, 2008 5:04 PM

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(CTD) (FBI);

(SD) (FBI)

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(SF) (FBI);

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From:

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To: [redacted] (CTD) (FBI); [redacted] (CTD)(FBI); [redacted] (OGC) (FBI)

Cc: [redacted]
Subject: RE: [redacted] AULAQI, ANWAR NASSER

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Thanks,

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ANWAR NASSER AULAQI

Renewal

SSA [redacted]
IA [redacted]
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Paralegal Specialist
Office of General Counsel

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Investigative Operations Analyst

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(Blackberry)
(Secure Fax)

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BlackBerry

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AP Associated Press



On recording, suspects talked about holy war in US

By GEOFF MULVIHILL — Dec 3, 2008

CAMDEN, N.J. (AP) — One of the men accused of plotting to attack soldiers on Fort Dix said it was time to bring holy war to American soil after listening to an Islamist lecture, an informant testified Wednesday.

Dritan Duka did not seem to be influenced by the man being paid by the government, unlike other recordings played in the seven-week trial.

On a recording informant Besnik Bakalli made on March 10, 2007, the day after the men watched a video of a lecture by Anwar al-Awlaki, a Yemeni imam who lived in the United States for a time, Bakalli can be heard asking Duka where he wanted to strike.

"I say here because he gave the fatwa," or religious decree, Duka responds. "Hit them here."

Duka and four other foreign-born Muslims are charged with conspiring to kill military personnel, attempted murder and weapons offenses. They were arrested in May 2007, and no attack was carried out.

The men, who were living in the Philadelphia suburb of Cherry Hill and in their 20s when they were arrested, could face life in prison if convicted.

Defense lawyers say the men weren't seriously planning anything.

Earlier recordings showed the men saying they wanted to fight abroad on behalf of Islam.

But Bakalli told jurors that Duka believed that the lecture gave a religious order to strike in the United States.

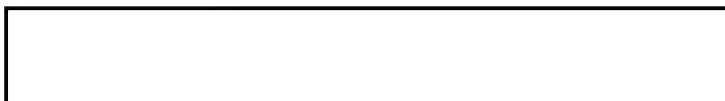
"We need the RPGs," or rocket-propelled grenades, Duka said. "Because we have enough people. We are seven of us."

He also gives Bakalli a timeline: "It's something that will take six months to a year."

On cross-examination, Bakalli said he did not talk to the men about Fort Dix or other specific targets.

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02/24/2009

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Assalamu alaikum wa rahmatulahi wa
barakatuhu.

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Surat al Fatiha 5-7: "Thee (alone) we worship; Thee alone we ask for help. Show us the straight path, The path of those whom Thou hast favored; Not (the path) of those who earn Thine anger nor of those who went astray."

www.anwar-alawlaki.com

Mar 05 [An Interview From the Caucasus Posted \(Anwar alAwlaki\) in Imam Anwar's Blog on March-5-2009](#)

When the Sahaba under the leadership of Rasulullah started their journey of sacrifice and struggle in the path of Allah they would make mistakes but would be corrected, they would fall down only to stand up again and they were on a continues path of improvement by learning from their past experiences. The mistakes that were committed during the battle of Uhud and then Hunain were valuable lessons that carried the Sahaba up to new levels. Thus, Ibn al Qayyim considers Uhud to be a victory, not a defeat, because of the tremendous amount of lessons we learned from this defeat in the verses that were revealed in sura aal Imran.

Allah says: And those who strive for Us - We will surely guide them to Our ways. And indeed Allah is with the doers of good. [al Ankaboot 69] This ayah is telling us that those who are struggling in the path of Allah will be guided.

Ibn Taymiyyah says that both al Imam Ahmad and Ibn al Mubarak used to say if you differ on an issue seek the answer from the mujahideen in the front lines.

Bellow is an interview with one of the leaders of the mujahideen in the Caucasus. Even though he is

Asalamu alaikum Brothers and Sisters.

Jzk'Allah for everyone who madè donations. We had a tremendous response! Alhamdulillah! May Allah reward you all. We have raised enough funds for hosting administration and domain names and prepaid it for several years, Alhamdulillah! The balance will be used for internet access directly for the Shelkh to aliviate his burden and enable him to continue the Dawah. Jazzakhum'Allah Khairun.

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speaking in the context of events in the Caucasus he touches upon important concepts that are relevant to all of us. His words are full of wisdom, and are an example of the guidance Allah is granting to the people of struggle. Mistakes are made, battles are lost, lessons are learned, and our experience, patience and resolve develop as an ummah until Allah bestows His victory on us.

This is a preview of An Interview From the Caucasus. [Read the full post \(2552 words, estimated 10:12 mins reading time\)](#)

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Mar 02 [State of the Ummah](#)
Posted (*Anwar alAwlaki*) in [Imam Anwar's Blog](#), [Lecture Download Links](#) on March-2-2009

"And what is the matter with you, that you fight not in the cause of Allaah..." In the lecture **Anwar Al-Awlaki** gives the audience a much needed reminder, using the Qur'aan and Hadeeth, to give a solution to the humiliated Ummah. Reminding us that "our honour is in our religion" and so we should return to it, if we wish to see the return of al Islaam. **Imam Anwar Al-Awlaki** delivered this lecture entitled "State of the Ummah" on 1st March 2009 via Teleconference to our brothers and sisters in Pakistan.

["State of the Ummah" - Lecture Download](#)



[Permanent link to this post](#) (99 words, 1 image, estimated 24 secs reading time)

[\(250\) Comments](#)

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Feb 26 [A Comment From a Muslim in India](#)
Posted (*Anwar alAwlaki*) in [Imam Anwar's Blog](#) on February-26-2009

This is a comment posted on my blog from a reader in India. He uses the words abbu, ammi, and aapa which mean father, mother and sister respectively. I leave his comment without comment and leave it to you, the reader, to draw from it what you may:

This is a preview of A Comment From a Muslim in India. [Read the full post](#) (485 words, estimated 1:56 mins reading time.)

[\(233\) Comments](#)

[Read More](#)

Feb 14 [An Offer to Retract and Unite](#)
Posted (*Anwar alAwlaki*) in [Imam Anwar's Blog](#) on February-14-2009

As of yet I haven't received any response that could be classified as scholarly that refutes what I said or that presents sharia proof for the article of Sh Tawfique. All what I am getting is some people complaining

that I should have brought the matter with him first and that publically refuting his article is not the way of shuyukh and lacks adab. Do these people have any idea that the scholars of ahl As-Sunnah have a 1400 year history of refuting bida and heresy in public? Do they know that there are volumes and volumes of books written in this category?

Sh Tawfique has told the Western terrorists he met with that he is proposing a natural alliance with them to fight against terrorism. But now he is telling us, the Muslims, that he didn't mean that. He is clarifying and re-clarifying again and again a flimsy article that just cannot hold water. Why not just retract this whole statement and bring an end to this confusion?

I did not write this specifically for Tawfique. I was responding to a trend. This lecture just happened to be a classical example of this trend and that is why I picked on it. However if Sh Tawfique does publically retract his statement once and for all, and does clarify to the people the true meaning of walaa' and baraa', I would be happy to apologize to him publically for what I have written. I am not seeking disunity among Muslims but rather seeking unity and therefore any attempt to side with the enemy is an act of disunity among the Muslims. We should be offering an alliance with Muslims not the other way around. Lets work towards that goal and unite as an ummah.

I extend my hand to Sh Tawfique and say: Let us all unite, the shuyukh and the masses, and form a natural alliance against the scourge of the greatest terrorists of all, the West.

[Permanent link to this post](#) (329 words, estimated 1:19 mins reading time)

[\(589\) Comments](#)

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Feb 12 Tawfique Chowdhury's Alliance with the West

Posted (*Anwar alAwlaki*) in Imam Anwar's Blog on February-12-2009

A few months ago I was approached by students of Shaykh Tawfique Chowdhury to teach some courses at al Kauthar institute. Since this was the first time I have heard of the institute or Shaykh Chowdhury I did some research on both. Yesterday someone posted on my blog an accusation that Shaykh Tawfique was a hypocrite which I promptly deleted. I then read the article that was linked to the post and was amazed by what I have read. Not knowing Shaykh Chowdhury personally, I find it shocking to hear such a statement coming from a person who is considered to be a man of knowledge. Because Shaykh Chowdhury is considered as such and is running an institute that is imparting knowledge to hundreds of students I deem it necessary to respond to his article as an advise to him and a warning to all those who consider themselves to be his students. There is also another reason. Since 9-11 and the active involvement of the US in defining what Islam means today there has been a gradual decline in the standard of walaa' and baraa', with many scholars and daees in the West lowering the bar further and further. But this letter represents one of the most blatant manifestations of this phenomenon. I will comment on parts of the article but you can read it in its entirety here:

Muslim Scholars-West's Natural Allies in Fighting Scourge of Terrorism

This is a preview of Tawfique Chowdhury's Alliance with the West.
Read the full post (3272 words).

estimated 13:05 mins reading time)

(291) Comments

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Feb Sh. Anwar al-Awlaki lecture
11 downloads

Posted (*admin*) in Lecture Download
Links on February-11-2009

Asalamu alaikum, insh'Allah our aim
is to provide a comprehensive list of
Sh Anwar's lectures for our brothers
and sister in Islam to download.

2008 Lectures

- Another Ramadan 2008*
(25/09/2008) (9MB)
- Battle of Hearts and Minds
(11/05/2008) (20MB)
- Dust Will Never Settle Down
(27/05/2008) (27MB)

Allah is Preparing us for Vicory

- Allah is Preparing us for Victory -
Part I (49.5MB)
- Allah is Preparing us for Victory -
Part II (25.7MB)
- Allah is Preparing us for Victory - E-
Book (0.5MB)

Popular Lectures

- Hijra for the sake of Allah (2.9MB)

This is a preview of Sh. Anwar al-
Awlaki lecture downloads. Read the
full post (120 words, estimated 29
secs reading time)

(16) Comments

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Jan Two Muslim Women Raped by CIA
30 Station Chief in Algeria

Posted (*Anwar alAwlaki*) in Imam
Anwar's Blog on January-30-2009

The Washington Post reports that the
CIA's top official in Algeria has been
recalled to Washington for an
investigation that he has raped two

Algerian women by drugging them at his residence in Algiers.

The article goes on to say:

This is a preview of Two Muslim Women Raped by CIA Station Chief in Algeria. [Read the full post \(880 words, estimated 3:31 mins reading time\)](#)

[\(432\) Comments](#)

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Jan [Suicide or Martyrdom?](#)

22 Posted ([Anwar alAwlaki](#)) in [Imam Anwar's Blog](#) on January-22-2009

In the argument of whether operations where the person brings death upon himself are allowed or not, the ones who oppose this form of Jihad use the main argument that it is suicide because death was not brought by the enemy but by the person himself. Ibn al Athir, in *al-Kamel*, mentions an incident that happened during the siege of Acre by Salahudeen. Unfortunately, he mentions it in passing without a comment. He mentions that Salahudeen needed men so he asked for a ship to transport some of his soldiers from Beirut. This was a large ship carrying 700 soldiers full with equipment and provisions. King Richard of England succeeded in intercepting the ship and it was the decree of Allah that the wind stops and the Muslims were surrounded with a fleet of forty sails. Nevertheless the Muslims defended themselves against this overwhelming force. They succeeded in killing many of Richard's men but the attack of the enemy was fierce. When the Muslim leader saw that the enemy was overcoming them he said we will not die but honorable and we will not hand over to them anything. He did not want them to take them as prisoners and did not want their equipment to fall into the enemies' hands. So he descended to the bottom

of the ship and broke a hole into it and they all drowned. The entire Muslim force of 700 men strong drowned in the sea.

According to the view held by the ones against martyrdom operations this operation is clearly suicide because not only did the Muslims kill themselves with their own hands but they did not inflict any harm on the enemy in doing so. All what was achieved by the Muslims was to avoid capture and prevent the enemy from making use of their equipment. I would also need to note here that death was far from certain if they fell into the hands of Richard because as the events of the time clearly show that many times Muslim prisoners, especially soldiers, were kept alive by the Crusaders for the sake of ransom and labor.

Ibn Shaddad, a Shafi jurist, in *al-Nawader al-Sultaniyya* also mentions this incident. But he closes with the following:

"People were very depressed and the Sultan received the news and considered it to be counted as an act in the path of Allah and he was being patient with the tests of Allah and Allah does not waste the efforts of the good doers."

This closing comment from Ibn Shaddad reflects his view on what Yaqub, the head of the Muslim force, has done. He says about him: "He was a good man, courageous, and an expert in warfare." As I quoted above he says: Allah does not waste the efforts of the good doers. This is exactly what the scholars who approve of martyrdom operations say. If the intentions of the Muslim are good and for the sake of Allah then he is a shaheed whether he died by the enemy or by his own hands. It is the intention that counts.

Suicide is one of the *kaba'ir* (great sins) so is it possible that such a large number of Muslims would commit

suicide and be destined to Hellfire and then Ibn al Athir passes over this incident without a note of disapproval? Salahudeen counted the casualties as martyrs in the path of Allah. You may say he was not a scholar. True, but he was the Sultan of Muslims who understood the reality of war, acted responsibly, and was a man that according to his biographers was greatly influenced by al Qadi al Fadhl, a great scholar of his time, and he would not take any decisions without consulting him. The action of the Muslim leader, Yaqub, was done with the knowledge of his soldiers. In fact, in the narration of Ibn Shaddad it states that they all participated collectively in breaking apart the ship. Is it possible for seven hundred soldiers in the army of the righteous leader Salahudeen al Ayubi to commit such a mass suicide and no one as far as we know disapproves of it? At least Ibn al Athir or Ibn Shaddad would have asked Allah to forgive them for the sin they committed or something to that effect. Instead Ibn Shaddad a scholar steeped in knowledge praises this amir and says about him and his soldiers "and Allah does not waste the efforts of the good doers."

The approval of Salahudeen and Ibn Shaddad, and the action of 700 Muslim soldiers are not a source of legislation in Islam so we cannot claim that this is an evidence for the legality of martyrdom operations. The evidence for that needs to be derived from Quran and Sunnah and the understanding of the early generations of the text and I have covered this matter in the series of Mashari al - Ashwaaq. But the above mentioned incident is a reflection of how Muslims in the time of Salahudeen, a time of victory for the ummah, felt.

This is a preview of Suicide or Martyrdom?. [Read the full post \(1140\)](#)

words, estimated 4:34 mins reading time)

(393) Comments

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Jan 05 44 Ways of Supporting Jihad
Posted (*Anwar alAwlaki*) in Imam Anwar's Blog on January-5-2009
This is an article I wrote a while back. I am releasing it now because of all what is happening in Gaza. We need to fullfill our duties as Muslims to defend our religion and land:

44 Ways of Supporting Jihad (word)

44 Ways of Supporting Jihad (pdf)

Permanent link to this post (49 words, estimated 12 secs reading time)

(733) Comments

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Dec 31 A New Year: Reality and Aspirations
Posted (*Anwar alAwlaki*) in Imam Anwar's Blog on December-31-2008
It is 1430 Hijri. Our good deeds, our sins, and the thoughts that passed through our minds in the passed year are all sealed in our books of deeds for us to read when we meet our Lord. This moment is a chance for us to plan for the next year. To plan to be a better Muslim.

This is a preview of A New Year: Reality and Aspirations. Read the full post (1006 words, estimated 4:01 mins reading time)

(323) Comments

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REASON: 1.4 (c)
DECLASSIFY ON: 03-26-2039
DATE: 03-26-2014

[REDACTED] (SD) (FBI)

From: [REDACTED] (SJ) (FBI)
Sent: Thursday, March 12, 2009 1:22 PM
To: [REDACTED] (SD) (FBI)
Subject: RE: ACS Search
Attachments: AllFieldEC05052008

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ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED EXCEPT
WHERE SHOWN OTHERWISE

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IT Squad
San Juan Division
Cell: [REDACTED]

From: [REDACTED] (SD) (FBI)
Sent: Thursday, March 12, 2009 5:12 PM
To: [REDACTED] (SJ) (FBI)
Subject: RE: ACS Search

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From: [REDACTED] (SJ) (FBI)
Sent: Thursday, March 12, 2009 1:04 PM
To: [REDACTED] (SD) (FBI)
Subject: ACS Search

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AWLAKI-61001

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(S)

Have a good one.

[redacted]
IT Squad
San Juan Division
Cell: [redacted]

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AWLAKI-6101

for p. 59

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DATE 03-26-2014 BY NSICG J89J28T90

[redacted] (SD) (FBI)

From: [redacted] (SD) (FBI)
Sent: Tuesday, January 08, 2008 7:32 AM b6
To: [redacted] (SD) (FBI) b7C
Subject: FW: Complaint

~~SECRET~~//ORCON, NOFORN
RECORD 315

-----Original Message-----

From: [redacted] (SD) (FBI)
Sent: Monday, January 07, 2008 4:57 PM
To: [redacted] (CTD) (FBI)
Cc: [redacted] (SD) (OGA); [redacted] (SD) (FBI); [redacted] (SD) (FBI); [redacted] (SD) (FBI)
Subject: RE: Complaint b6
b7C

~~SECRET~~//ORCON, NOFORN
RECORD 315

Thanks [redacted]

All - FYI the exchanges below.

SSA, [redacted] b6
San Diego Division b7C
O: [redacted] b7E
C: [redacted]

-----Original Message-----

From: [redacted] (CTD) (FBI)
Sent: Monday, January 07, 2008 12:51 PM b6
To: [redacted] (SD) (FBI) b7C
Subject: FW: Complaint

~~SECRET~~//ORCON, NOFORN
RECORD 315

[redacted]
Let me see if we have a final plan in place [redacted] Appears that [redacted]

[redacted] From [redacted] e-
mail below [redacted] unless we
have objections. I will check on the status. b6
b7C
b7E

Thanks

Secure [redacted]

-----Original Message-----

From: [redacted] (mailto:[redacted]) b6
Sent: Monday, December 31, 2007 4:42 PM b7C

1

b7A [redacted]

To: [redacted] (CTD) (FBI)
Cc: [redacted] (CTD) (FBI); [redacted] (CTD) (FBI); [redacted] (SD)
(OGA)
Subject: RE: Complaint

b6
b7C

[redacted]

I think that collectively we have decided not to go forward with a criminal case. First this is an extremely weak criminal case. Second, we are not inclined to bring charges against someone with the whole plan that we would dismiss the case if and when he was arrested.

b7E
b5

If the FBI has any concerns regarding the release of this information [redacted] please let me know as soon as possible.

Thank You

[redacted]
Original Message-----

From: [redacted] (CTD) (FBI) [mailto:[redacted]]
Sent: Friday, December 28, 2007 10:28 AM
To: [redacted]
Subject: FW: Complaint

b6
b7C

~~SECRET~~//ORCON,NOFORN
RECORD 315

[redacted]
[redacted] this morning asked me to reach out to you regarding Anwar Aulaqi. I spoke to PX SSA and AUSA about a week ago and they seemed

b6
b7C
b7E
b5

Thanks

SSA/ [redacted]

Secure [redacted]

b6
b7C
b7E

-----Original Message-----

From: [redacted] (CTD) (FBI)
Sent: Wednesday, December 12, 2007 5:19 PM
To: [redacted] (SD) (FBI); [redacted] (CTD) (FBI)
Cc: [redacted] (CTD) (FBI)
Subject: FW: Complaint

~~SECRET~~//ORCON,NOFORN
RECORD 315

b6
b7C

Thanks [redacted]

Good news on all fronts.

-----Original Message-----

From: [redacted] (SD) (FBI)
Sent: Wednesday, December 12, 2007 5:11 PM
To: [redacted] (CTD) (FBI)
Subject: RE: Complaint

b6
b7C

~~SECRET~~//ORCON,NOFORN
RECORD 315

[redacted] attached is the complaint.
[redacted] is in the process of preparing the letter that [redacted] needs to
[redacted] He will forward the letter
to [redacted] when it is completed. I'll be back in touch as soon as we
hear something from our AUSA re [redacted]

b6
b7C
b7E

SSA, [redacted]
San Diego Division
O: [redacted]
C: [redacted]

From: [redacted] (CTD) (FBI)
Sent: Wednesday, December 12, 2007 1:59 PM
To: [redacted] (SD) (FBI)
Subject: RE: Complaint

~~SECRET~~//ORCON,NOFORN
RECORD 315

b6
b7C
b7E

[redacted]
Received your message this afternoon that [redacted]
[redacted] Will
try and explore long shot possibility [redacted]
[redacted] tomorrow. Thanks again for keeping us in the loop and
coordinating with [redacted] Just forward an electronic cc of the
complaint when available.

b6
b7C

From: [redacted] (SD) (FBI)
Sent: Tuesday, December 11, 2007 9:51 PM
To: [redacted] (SD) (FBI); [redacted] (CTD) (FBI)
Cc: [redacted] (SD) (FBI); [redacted] (CTD) (FBI);
[redacted] (SD) (OGA); [redacted] (SD) (FBI)
Subject: RE: Complaint

b6
b7C

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The initial thought of the [redacted]
[redacted]
[redacted] This however was the frame of mind
yesterday. I'll get an update tomorrow after they have more thoroughly
reviewed the complaint. I understand that they had a couple of
recommended edits to the complaint which presumably will be addressed
tomorrow by the affiant, [redacted]

b6
b7C
b7E
b5

More tomorrow after further communication with [redacted]

SSA, [redacted] b6
San Diego Division b7C
O: [redacted] b7E
C: [redacted]

From: [redacted] (SD) (FBI)
Sent: Tuesday, December 11, 2007 6:19 PM
To: [redacted] (CTD) (FBI)
Cc: [redacted] (SD) (FBI); [redacted] (SD) (FBI);
[redacted] (CTD) (FBI); [redacted] (SD) (OGA); [redacted]
[redacted] (SD) (FBI)
Subject: Complaint

b6
b7C

~~SECRET~~//ORCON,NOFORN
RECORD 315

I spoke with [redacted] the [redacted]
representative this afternoon. [redacted] and is
transitioning onto the case. [redacted]
is still working on the matter and prepared the complaint. According to
[redacted] the complaint is already in the hands of the AUSA. I am waiting
for an update on the status of the complaint and will pass it to you
when I receive it.

SSA [redacted] will be your point of contact tomorrow
(12/12/07). SSA [redacted] will forward you a copy of the complaint
tomorrow. [redacted]

b6
b7C
b7E

[redacted] stated that it may be possible [redacted]
[redacted] He can coordinate with [redacted] regarding this

matter and participate by phone or brief [] on the particulars of the case. As you state, this will avoid complicating matters.

I will advise IA [] that IA [] is the point of contact at HQ for the IIR.

I will be out of the office 12/12/07 but available by telephone.

b6
b7C

Thanks,

[]
From: [] (CTD) (FBI)
Sent: Tuesday, December 11, 2007 11:44 AM
To: [] (SD) (FBI); [] (CTD) (FBI);
[] (CTD) (FBI)
Cc: [] (CTD) (FBI)
Subject:

b6
b7C

~~SECRET~~//ORCON,NOFORN
RECORD 315

[]
1) Checking on status of criminal complaint [] investigation. Last night it sounded like it was on track. This morning it sounded like some things still needed to be resolved according to A/UC []

2) [] asked me to contact [] to see if we can schedule a meeting and present the background on Aulaqi. [] advised [] It would buy us a couple of weeks and HQ wants to pursue it as an option. []

Don't want to complicate things for you, []

[] Or if your [] could coordinate with us and [] concerning the criminal complaint.

b6
b7C
b7E
b5

3) Spoke to the [] yesterday they were going to have the local authorities tell Aulaqi if he comes back to U.S. he faces potential criminal exposure. [] wants us to [] and make the language stronger. []

Left you a voice mail earlier this morning when you get a chance give us a call with the latest on the criminal complaint. Also not sure who is going to send the IIR on the last interview. IA [] is a good POC at HQ for Aulaqi.

Regards
[]
[]

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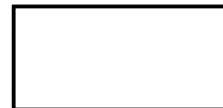
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FD-340c (4-11-03)

File Number



b7A

Field Office Acquiring Evidence

SAN Diego

Serial # of Originating Document

Date Received

9-18-2006

From

(Name of Contributor/Interviewee)

(Address)

By



b6
b7C

To Be Returned ☐ Yes

☒ No

Receipt Given ☐ Yes

☒ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)

Federal Rules of Criminal Procedure

☐ Yes

☒ No

Federal Taxpayer Information (FTI)

☐ Yes

☒ No

Title:

Reference:

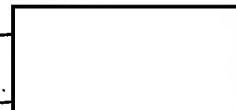
(Communication Enclosing Material)

Description:

☒ Original notes re interview of

1. CD - Allah is Preparing Us for Victory
2. Draft translation of CD.

b7A



AWLAKI-6108

UNITED STATES DEPARTMENT OF JUSTICE
FEDERAL BUREAU OF INVESTIGATION



9797 Aero Drive
San Diego, California 92123

File Number:

b7A

Language:

Arabic / English

Translated by:

b7E

Participants

Anwar AlAwlaki

AA

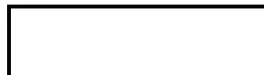
Abbreviations

Italics
[UI]

Arabic
Unintelligible

AWLAKI-6109

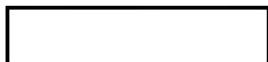
File Number:



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*I seek refuge from God from the outcast Satan. In the name of God, the beneficent, the Merciful. All praise is due to God and prayer and peace be upon our master Mohammad and upon His family and companions [UI]. The title of the talk is "If God wanted something, He prepares for it it's causes". If God the great and almighty wants an end, he will create for it, it's means. And this title is taken from the book on history "Al-Kamil" by Ibn Al-Atheer. If God, the great and almighty, wants an end, he will create for it the means that will lead towards that end. If God, the great and almighty, wants victory for the Umma¹ and that's really the point that we're gonna be talking about, if God, the great and almighty, wants victory for the Umma then God, the great and almighty, will create the circumstances for that. So you can sense if victory is coming by looking at what is happening today. If we establish that this rule is correct then we would be able to prove whether the end is on it's way or not. Now in general, the issue of victory God, the great and almighty, has promised in the Koran and *The Prophet, may the blessing and the peace of God be upon Him*, has promised in the *Hadith*² that eventually this Umma will be victorious. And this should be an issue of *certainty* for all of us. When I say *certainty*, it means it's something like a *belief* for us. As a Muslim you need to believe that this Umma will be victorious. If you don't believe that, then the problem *in your faith*. Why? Because the *evidence* is so strong to establish this point. We would go through some of the *evidence* God, the great and almighty, for example, says "*We wrote In the Psalms after the Message that the earth will be inherited by My righteous servants*"³. God, the great and almighty, says "And we have already written in the book after the previous mention that the land is inherited by my righteous servants", so eventually my righteous servants will inherit the land. God, the great and almighty, says "*Already has Our Word Been passed before To Our Servants sent, that they would certainly Be assisted, and that Our forces - They surely must conquer*"⁴ "and our word has already proceeded for our servants, the messengers, that indeed they would be those given victory God, the great and almighty, promised the *Prophets sent* that he would give them victory. And God, the great and almighty, says "*For the earth is Allah's, to give as a heritage to such of His servants As He pleaseth; and the end is for the righteous*"⁵. The earth belongs to God and eventually victory, uh, "*For the earth is Allah's, to give as a heritage*". Earth belongs to God and he will inherit it to whomever he wills of the servants so he can give it to the *disbeliever* and he could give it to *believer*, but then God, the great and almighty, says "*and the end is for the righteous*", but eventually the earth will be inherited by the *believers*, by *the believers*. And God, the great and almighty, says "*Faith would they extinguish Allah's light with their mouths, but Allah will not allow but that His light should be perfected, even though the unbelievers may detest*"⁶. They want to extinguish the light of a law with their mouths, but God will perfect his life, although the disbelievers dislike it. Now*



what the disbelievers are trying to do is to extinguish the light of *God*. The light of *God* is Islam. The light of *God, the great and almighty*, is the message of *Mohammad, may the blessing and the peace of God be upon Him*. What they're trying to do is to stop the flow of Islam. That's what they're trying to do. *God, the great and almighty*, says they will fail. They will fail. Sometimes when we look at the amount of money they are spending on fighting Islam it's amazing and you think about how much *God, the great and almighty*, has given them, how many resources are under their hands and they're spending all of this to fight Islam, sometimes we complain and say, "Look they control the media, they control every powerful newspaper in the world, they control every powerful radio station in the world, they control every powerful media outlet on the planet, they control the governments, they control the police forces and the entire planet". They have all this money. We have no chance in fighting them, let's just give up and try to use alternative means of dealing with them. Let's not collide face to face because there's no way we could be equal to them, let's try to use politics. Let's try to use diplomatic means in trying to fight them, but then *God, the great and almighty*, says "*They continue to spend; but in the end they will have regrets and sighs; at length they will be overcome*"⁷. *God, the great and almighty*, says they're, they're spending their money to fight my religion, they will spend it, *God* says they will spend it and then they will be defeated. So let them spend their money because that's how they will be defeated. *God, the great and almighty*, says they need to spend it first, and after that they will be defeated, so we should be happy that they are spending their money to fight Islam because that means that victory is soon, it's on it's way. "*They continue to spend; but in the end they will have regrets and sighs; at length they will be overcome*", they will spend it and that money that was spent will be *regret*, they will regret it, and then they will be defeated. Now they're already talking about how this war in Iraq and Afghanistan is gonna cost them more than the Vietnam War and the Korean War. If I remember the numbers correctly Vietnam war, the Korean war cost two hundred trillion dollars and then or a billion dollars and then the Vietnam war cost four hundred and this current war is running, would probably cost them eight hundred billion dollars. Probably is gonna cost even more. The way it's going, the way things are going now, they're gonna bleed to death. The economy will bleed to death. So, it's exactly following the *verse*. They spend the money and they're gonna regret it because they invited this trouble. This war in Iraq and Afghanistan was not forced on them they chose this battle. So they will regret putting themselves into this trouble, spending all of their money, going broke and then being defeated. Just like *Abu-Jahl* is the one who chose to meet the Muslims in *Badr* because the Muslims [UI] in *Badr* for what purpose? To pursue the caravan. The caravan was safe. The caravan was safe. *Abu-Sufian* sent a letter to *Abu-Jahl* telling them that, go back, go back to Mecca, the caravan is safe. I was

able to evade the Muslims. *Abu-Sufian* was able to get away and he sent the letter to *Abu-Jahl*, who was now the head of the army, telling him go back, take our men back to Mecca, there's no purpose in fighting Muslims now, the caravan is safe. *Abu-Jahl* said no, we're gonna go and fight them. We're gonna go to *Badr* and we're gonna party there for three days, we're gonna drink wine and women are gonna sing for us and we want all the Arabs to hear about our expedition and to know that *Quraysh*⁸ can not be humiliated. We want people to know about our march, so we're gonna party there for three days so that the news will spread all over Arabia for people to know not to play with *Quraysh* again. So he is the one who chose that battle. He is the one who went to it, and the same thing is happening now to America. They have chosen this battle and the end result of it is already known because *God, the great and almighty*, says in the *Hadith Al-Qudsi* "Whosoever shows enmity to someone devoted to me, I shall be at war with him". Whoever takes my devoted as enemies, I will wage war against them. So now it's not the Muslims waging war against the Americans, it's *God, the great and almighty*.

America is in a state of war with *God, the great and almighty*. "Whoever returns to me as a devotee I permit him war". "Allah has promised, to those among you who believe and work righteous deeds that he will, of a surety, grant them in the land, inheritance; that He will establish in authority their religion - the one which he has chosen for them; and that He will change, after the fear in which they, to one of security and peace; They will worship Me and not associate aught with Me. If any do reject faith after this, they are rebellious and wicked"⁹. *God, the great and almighty*, says *God* has promised those who have believed among you and then righteous deeds that he would surely grant them succession to authority upon earth. *Caliphate*¹⁰ will be to those who believe and work righteous just as he granted it to those before them and that he will surely establish for them their end, their religion which he has preferred for them and that he will surely substitute them, after their fear, security. Muslims are now in a state of fear *God* is promising us that he will give us security, security. For they worship me, not associating anything with me but whoever disbelieves after that, then those are defiantly disobedient. *God, the great and almighty*, has promised this *Umma Caliphate*. *God, the great and almighty*, has promised this *Umma security*. *God, the great and almighty*, has promised that his religion will be established. These are promises, clear promises from *God, the great and almighty*, so these are some verses. Let us look at the *Hadith*. *God, the great and almighty*, says "You will have prophecy in you if *God* wills for it to be then *God* will strip it away if he wishes to strip it away, then it will become sensible *Caliphate* that will be in you if *God* wishes for it to be then *God* will strip it away if he wishes to strip it away, then it will be an indivisible ownership in you if *God* wishes for it to be then *God* will strip it away if he wishes to strip it away, then it will be forced ownership in

you if God wishes for it to be then God will strip it away if he wishes to strip it away, then it will be a Caliphate in the way of the prophecy". God, the great and almighty, says in the Hadith that you must be aware of which talks about the stages of our history, first we'll start with prophethood, it will stay with you until God, the great and almighty, wills and then God, the great and almighty, will take it away, and then it will be sensible Caliphate, guided, righteous, Caliphate and to stay with you until God wills and then he will take it away, and then it will be indivisible ownership, Kingdom and to remain with you until God wills and then he will take it away, and then it will be forced ownership, dictatorship and will stay with you until God wills and then he'll take it away and then it will be Caliphate that will follow the way of prophethood. Prophethood which is the beginning of the Hadith ended by the death of Mohammad may the blessing and the peace of God be upon Him. The next stage is sensible Caliphate and this is from Abu Baker to Ali and then it will be ownership, Kingdom, which is the Banu Omayya, Banu Abbas and Ottoman Caliphate. And then after that it will be dictatorship, which we are living under today, oppressive rule which we are living under today and after that it will be what? Caliphate. You know sometimes we complain our time, we say, "man we are living in the worst time." The Umma is weak the Umma is defeated, the Umma is disunited. I wish I was living in the time of Al-Sahaba¹¹ or I wish I was living in the time of the heroic Islamic eras. The followers said to one of the Sahaba; "how did you treat the Prophet, may the blessing and the peace of God be upon Him when he was among you?" So the Sahabi talked about how he used to treat him and then he said we would try to do our best. The followers responded by saying if he lived in our time, we would have carried him on our shoulders. What the follower was trying to say is that he didn't treat him good enough. If he was living with us, we would have been better to him than you? The Sahabi responded by saying, and I don't remember the exact wording but the meaning of it is that, you never know what you'd have done if you lived then. We were fighting our fathers and brothers. We were fighting our fathers and brothers, it wasn't an easy thing. Now your father is Muslim and your brother is Muslim and your whole entire family is Muslim so you imagine that you are going to treat the Prophet, may the blessing and the peace of God be upon Him, in a certain way. When he came and gave calling to us, my father was an infidel, I was a believer, my brother was an infidel, I was a believer so I had to fight my family. It wasn't an easy thing. So, do not wish, do not ask for something that God didn't destine for you. This is number one, number two and I'm talking about, we shouldn't complain about our time. Number two, we shouldn't be complaining about this time. We should be grateful to God, the great and almighty, that we are living in these days. Why? If you look at the status of Sahaba, it's the highest status among the Muslim Umma. They're the highest, they're the best, they're the greatest, and then the followers and then the ones who

came after them. If we ask the question, why? How come the *Sahaba* were the best? Some of the reasons, the *Sahaba* built this land from scratch. The *Sahaba* came and there was nothing, so the *Sahaba* established the foundation. They established the foundation of the deal. While anybody who came after them came and the building was already there, they just added some pieces here and there, they, uh...something was broken so they fixed it, *which is Bida*¹², so they fixed it, but the foundation was already laid by the *Sahaba*, *may God consent on them*. And this makes them the best generation because their job was the most difficult job and it's important for us to realize what is the demand of our time so that we fulfill it, because the things that *the followers* emphasized on, for example, might be different that the things that the *followers of the followers* emphasized on. Uh...let me give an example to make this point clear. If *Al-Bukhari* came a hundred years later and did the same thing, he wouldn't have had the same status that he has among us now. If *Imam*¹³ *Al-Shafii* came a hundred years later and did the same thing he did then, he wouldn't have had the same status that he has among us now. Why? Because the needs were different from time to time. You would notice that the four *Imams*, the *Fiqh*¹⁴ lived within the same century, and the sixth *Imam* of *Hadith* also lived during the same century, so that tells you that the need in one time was *Fiqh* and the need in the other time was *Hadith*. I'm saying this because if we try to, if we want to serve this land the best now, we need to understand what is needed now. We find that some brothers would go and emphasize on *calling* while some brothers would go and emphasize on *knowledge* while some brothers would emphasize on this. We need to emphasize on these areas, we need to emphasize on every area, but we also need to ask ourselves the question what is the thing that is needed most in our time today? We would find that it's quite similar to the time of the *Sahaba* because now we have reached the lowest level we have reached in 14 centuries. So, our time now which we're complaining about is the most similar time to the *Sahaba*. It's not exactly the same, but it's the most similar among all the generations of Muslims to become of the *Sahaba*, why? Because when the *Sahaba* came there was no Islamic authority and there is no Islamic authority today and this wasn't the case for 14 hundred years. When the *Sahaba* came, there were fought by the entire surrounding. The two Super Powers, the Persian Empire and the Roman Empire and all of the Arabs around them were against them, and this is similar to our situation today, and this wasn't the case in our history before. In our history before you would find an Islamic authority. In our history before you would find people to assist you in *truth*. There's a place to make *migration* to. Now you find that the entire globe is waging war against you and that is also similar to the time of the *Sahaba*, which means the consequence of this is that the *compensation* of the people today could be very great. We're not going to say equal to the *compensation* of the *Sahaba* but it's gonna be very great. And that's why *the*

Prophet, may the blessing and the peace of God be upon Him, has mentioned in his *Hadith* that even though the best generation is the *Sahaba* and then the *followers* and then the *followers of the followers*, but he said that there would be a generation of people in the end of time, the *compensation* of one of them will be equal to the *compensation* of 50, so the *Sahaba* said 50 of us or 50 of them? *The Prophet, may the blessing and the peace of God be upon Him*, said 50 of you. So the *prayer* will be like the *prayer* of 50 *Sahaba*. You fast one day, it will be like the fasting of 50 *Sahaba*. The *compensation* is multiplied by 50, why? Because of the difficulty of that time. We notice that *the Prophet, may the blessing and the peace of God be upon Him*, said that towards the end of time there will be people that will be among the greatest of this *Umma*. *The Prophet, may the blessing and the peace of God be upon Him*, says in the *Hadith*, "Out of *Adan Abian* will come 12 thousand who will give victory to God and their prophet, the best between me and them". Out of *Adan Abian* will come out 12 thousand, they will give victory to the religion of God and they will be the best between me and them. They are the best between *the Prophet, may the blessing and the peace of God be upon Him* and [UI] that time. So, you can wrap all of these centuries and they will be the best. They will be the best, why? Because their time is similar to the time of the *Sahaba*. So, why complain if you're living in the time of the new gold rush and this is not a gold rush for gold, but it's a gold rush for favors. And there's sometimes, for example uh... a... there's sometimes when the economy is booming so fast that everybody becomes rich. And there are times when things are stagnating and slow, so people who live then say, "man I wish I was living in the time of the boom, I would have been a millionaire". We are living in a time of a boom now, we just need to realize it and realize how much *compensation* is out there waiting for us if we just go and do something. The *compensation* is so great it's just waiting for somebody to do something about it, because when it come in a time when everything is easy then the *compensation* is reduced, but when things are difficult, when it's the time of *hardship*, difficulty the *compensation* is increased. *The compensation is compensatory to hardship*. The *compensation* is in accordance to the difficulty, so why complain about the time when it's really the best time. If we are talking about the time when victory is around the corner, when *the Prophet, may the blessing and the peace of God be upon Him*, said they will be the ones who would give victory to *Al-Mahdi*¹⁵ and give victory to *Jesus the son of Mary* if we are close to that time. *God only knows, this is the unknown* but if we were close to that time, then the *compensation* is astronomical, you can't even imagine how much *compensation* is out there to be handed out. But the thing is we don't want to be waiting on the sidelines when all of this is happening. People are going and making millions and you're sitting at home doing nothing. So, we shouldn't complain about our time. *The Prophet, may the blessing and the peace of God be upon Him*, says "God made me grasp the earth, I saw that the



ownership of my nation will reach what I grasped of it". God, the great and almighty, has shown me the entire earth and this Hadith is [UI] Muslim. God has shown me the entire earth, and he told me that the Kingdom of my nation will reach to all of it. So, this religion will reach to every continent, to every country, to every city. The banner of there is no God but one God will enter into every city. This religion will reach wherever night and day has reached. This religion will reach wherever night and day reaches. Is there a place on the planet where night and day doesn't reach? This religion will reach wherever night and day reaches, so you the unbeliever, the liar, if you want to hide away from this religion you need to go to Mars or the Moon or somewhere else. There will be no place for you on earth. So, we must all agree that victory is on it's way, but the question is when? A month from now? A year from now? A hundred years from now? A thousand years from now? That's the question. Victory is coming, no doubt. But the question is when? Now, I'm gonna state uh... that... make a claim and then let's try to prove if it's true or not. The claim is that victory is very soon. So let's now prove this claim or hypothesis and see if it's true or not? And I'm gonna use this principal of "If God wanted something, He prepares for it it's causes". If God wants an end he will create for it it's means. First of all is this rule correct or not? Let's look at history. Does God, the great and almighty, really prepare the ground for events? Does God, the great and almighty, really bring circumstances to fulfill an end? There is a Hadith in Bukhari, statement made by Aisha¹⁶, may God consent on her, she said "The day of Buath was a day God brought about for His Apostle. When His Apostle, may the blessing and the peace of God be upon Him, came, their tribes were already divided and their chiefs had been killed and wounded, so God presented it to his Apostle". The Prophet, may the blessing and the peace of God be upon Him was making invocation in Mecca. 13 years he reached to a dead end. Now the Prophet, may the blessing and the peace of God be upon Him, was trying to find an alternative, he went to Al-Taif, they turned him down. Every year during the season in the time of Hajj he would present himself to the tribes and ask them for a specific thing. Give me support to deliver the invocation of my God, so that I can convey the message from my Lord. I want you to provide me with support so that I can convey the message of God and they were turning him down. Now God, the great and almighty, wanted this as if to go to someone else, he wanted it to go to Al-Aws¹⁷ and Al-Khazraj¹⁸ for the Ansar. So, how did it happen? Aisha, may God consent on her, said, she talked about a battle called Buath now Al-Aws and Al-Khazraj were locked into this feudal war that was endless. They'd wake up in the morning go and fight go back at home at night, wake up the next day in the morning and go and fight that was their life. And after a while this gets to you, you know, you can have the courage and the emotional high to go and fight today, but for this to carry on for years after a while it wears you down. Yes, you could

be a tough fighter. Yes, you could be, *I mean* a warrior. Yes, you could sacrifice your money. You could sacrifice your children for this, but when is it gonna end? And for what? So, this was getting beyond what they were able to withstand. Then we had this battle called *Buath*. This battle between *Al-Aws and Al-Khazraj*, *Aisha may God consent on her*, said "*The day of Buath was a day God presented it to His messenger*". The day of *Buath* was a day God has given as a gift from *Muhammad, may the blessing and the peace of God be upon Him. The messenger of God, may the blessing and the peace of God be upon Him*, has nothing to do with *Buath*, it was in Medina, he had nothing to do with Medina then, so what was this day of *Buath*. *Buath* was a day when the two tribes fought and the leadership of both tribes were massacred in that day. The leaders of both tribes *Al-Aws and Al-Khazraj* were taken out on that day. *The messenger of God, may the blessing and the peace of God be upon Him, came and their Chiefs were separated*, so when *the messenger of God, may the blessing and the peace of God be upon Him*, went to them, *their chiefs separated. The chiefs* is the leadership. So the leadership was gone *and their leaders got killed* and the heads of the people were killed *and they were injured* and they were injured, *so God presented it to His messenger*. If you notice throughout your reading in Koran that the ones who stand against the *Prophets* are who? It's a class of people given a title in Koran and that's *the leaders*. They're named in Koran *the leaders*. Who are *the leaders*? *The leaders* are the leadership. The political leadership, they could be the economical leadership, they could be the media leadership, they could be the social leadership. It is these people who stand against *Prophets*, why? Because they are the ones who feel that they would lose at any change to the status quo. These leaders are the ones who are benefiting from the status quo and they don't want any change to it, so they resist the *calling* of the *Prophets* because they know that the *Prophets* are coming to strip them from their power and give the power to the book of *God*. So, now you all become equal and the *Khalifa* among you is only appointed to establish the rule of *God* not to establish his own personal interests. So, *Abu Bakr and Omar* is not there for His own benefit, He is there to establish the book of *God, the great and almighty*. And that is why he is called *responsible* a person who is asked, the word "*masoul*" in Arabic means a person who will be asked on the Day of Judgment. That position of responsibility puts you in the status or place where you'll be questioned by *God, the great and almighty*, on the Day of Judgment, so it's a place where nobody wants to be in, that's why the *Caliphat* had to be forced into that position. *Abu Bakr* wanted to give *declaration of fealty* to *Omar*. *Omar* was handed the *Cilapha* by *Abu Bakr* by force and then the people were telling *Abdullah Bin Omar* to take it, *Omar Bin Al Khattab* told his son, "I don't want two of my family to be held in this position on the Day of Judgment." Your father is enough, why have my son put in... to this position of trouble on the Day of Judgment. So, they are the ones who stand

against Islam. Who are these? The *chiefs*. The *chiefs* are the ones who stand. It is the *Pharos*, *Karoon* these are the people who stand, so *Abu Jahl*, *Abu Lahab*, *Umayya Bin Khalaf*, *Abu Sufyan* these are people who are benefiting money from the status quo, they are benefiting position, they are benefiting fame, they are benefiting respect, so they are the ones who stand to lose. Because in reality even if people think they are free, they are not free. If you are living under a man made system, you are not free, and that is why when *Rubaia Bin Amer* went to the leader of the Persians and the leader of the Persians told him, "Why are you coming to our land? If you are coming for money, we're gonna pay every one of you a salary and leave us alone. He said, "That's not why we're here". *God sent to take out humans from worshipping humans to worshipping the God of humanity*. We are sent to free the creation from being slaves to one another, to being slaves of *God*. We want to free them from being slaves to the creation to being slaves of the creator of the creation. "*And from the oppression of the religion after Islam*" and from the oppression of religion to the justice of Islam. So, *Rubaia Bin Amer*, he wasn't a student of religion, he wasn't a student of comparative religion. He didn't go to college and study religion; nevertheless he is saying that all religion are *unjust* because he didn't need to learn about religion, he knows from *Inspiration* that every religion, even if I don't know what it is, is an oppressive religion, and the only religion that will offer you with justice is Islam. *From the oppression of religions to the justice of Islam*. We're taking the people from the oppression of religion to the justice of *Islam* and from the narrowness of the world to the *amplitude* and the end and we want to deliver people from the narrowness of this world to the vastness of this world and the after life. So the *day of Buath* was a preparation, the leadership was gone and that's why when the men from *Al Ansar* went to *Hajj* and they heard about *Muhammad*, may the blessing and the peace of God be upon Him, what did they say? They said let's take this man to our land, may God unite us through him. They were lost, they lost the leadership, and may He be purified, humanity without leadership cannot survive. I mean humanity needs a leadership in... in good or in evil, and that's why the camp of the holy has a leadership and the camp of the devil has a leadership. All of them have leaders. That's our nature. We have to have a head; we have to have somebody to show us the way. So, the *Ansar* were lost now, and they are saying may God, unite us through this man. Also another form of preparation was that they were neighbors of the Jews, so they knew that there was a Prophet coming, unlike the rest of the Arabs who didn't know anything about prophethood, the *Ansar* used to hear the Jews tell them a Prophet will be sent among us and then we will kill you like *Ad* was killed. The Jews were threatening the *Ansar* telling them "just wait until the Prophet comes and we're gonna wipe you out". Goes other way around. Isn't this preparation for an end? *God, the great and almighty*, wanted *Al Ansar* to become Muslim and He wanted them to

give support to *Muhammad, may the blessing and the peace of God be upon Him*. So, history was preparing them. The *Ansar* were fighting that day in *Buath* having no clue that this day would be the day that would bring them close to Islam. It was a war in *age of ignorance*, but it was bringing them closer to *God, the great and almighty*. Another example *Omar Bin Al Khattab* sent an army to fight against the Persian Empire. In that army, the leader of the army, the Muslim Army, *Abu Oubaida Al Thakafi* was very courageous, however he has taken more risk than he should and that lead to a defeat for the Muslims in the battle of *Al Jisr*. Half of the entire *Muslim Army* in Persia was killed on that day. Half of the army that is in Persia was wiped out. So, now it's the golden opportunity for the Persian Empire to take out the rest, you know. Fifty percent of your army is gone. So, now they thought that the tide was turning in their favor and now they're going to kick the Muslims out for good. And the Muslims are going to lose all the ground that they have conquered so far. *Mahmoud Shaker*, the author of *Islamic History* said "*but God is with this group of believers*". That *God* is with the believers. If the believers fulfill the requirements of victory, they're gonna get victory one way or the other. If they have weapons, if they don't. If they have the nuclear bombs, if they don't. If they have thousands of soldiers, if they don't. These are not the issue that matter. If you fulfill the requirements of the *belief* then *God* will give you victory because *God, the great and almighty*, said "*God defends those who believe*" *God* is the protector of the believers, not the ones who have a lot of weapons, not the ones that have a lot of numbers, it is the ones that have *belief*. That is the condition that is needed. So, even though it looked that the Muslims are going to lose, but *glory to God, God* created the means toward the end. *Whenever the honest Muslim fall in a critical predicament, God commits to them the reasons to get out of it*. So whenever the Muslims get into trouble *God, the great and almighty*, is the one who delivers them out of it. What happened is, in the Persian capitol, the two main leaders started fighting with each other. Half of the army broke with *Rustum* and the other half went with *Fairouzan*, so the general who was appointed to fight the Muslims was recalled back to the capitol to go and solve this dispute, so the Muslims who are... were in danger of being wiped out permanently are now alone sitting there and this gave the *Calipha* enough time to send in re-enforcement and to carry on the fight. And this dispute happened at the exact moment that was needed because *God, the great and almighty*, wanted this land to be opened. Even though the tide was turning against the Muslims *God, the great and almighty*, gave them the [UI]. [UI] example from the crusades, *Salah Al Din Al Ayoubi* started out by uniting the Muslims around the Holy Land and he decided to do what many of the *Princes* before him were too afraid to do and that is to start war with the Crusaders 'cause now the Crusaders have already occupied the entire coastal land along with Jerusalem and some important areas and *Al Sham*. So *Salah Al Din* instigated this fight and

Salah Al Din was taken seriously by Europe. They knew that this is not a simple leader that *Salah Al Din* is up to something. The *Muslims Princes* were telling *Salah Al Din* you're crazy. *The Romans are a sea without a shore* what are you...what are you crazy? What are you trying to do? You're starting out a war with *the Romans* and they said "*the Romans are a sea without a shore*". It's a sea without any shore. You know, as far as you can see that's *the Romans*. In other words what they were saying is that they are gonna send us a flood, because Europe was united, the population was huge and they're gonna be fighting at this united *Umma*. You know, *Salah Al Din* was fighting with part of the *Umma* not the entire *Umma* and the *Umma* was shattered at that time. So, *Salah Al Din* was going to be fighting that united...was going to be fighting with a united Europe, and he is leading an army that is very modest. So, the *Princes* were telling him, "you're crazy, you lost your mind". *The Romans are a sea without a shore*, who are you trying to, trying to start a war with? You can go and fight your *Muslim* neighbor, yeah that's fine, but fight the *Romans*? He *trusted God, the great and almighty*, and he went ahead with it and he started attacking them and taking away land from them. So, now the Pope started immobilizing Europe for a new Crusade, the fourth Crusade and this was going to be the largest. Because this is against who? It's against *Salah Al Din* and you can see the importance Europe is giving this Crusade by knowing who's going to lead it. You know if you're gonna send a small general to lead it then that means they're not going to be taking it seriously, but who was leading this Crusade? It was lead by the King of England, the King of France and the King of Germany. They themselves are gonna go out and fight in *Palestine*. They aren't going to appoint their generals to go, they would lead the armies themselves. The King of England, Richard Lionheart, and we're not talking about any King; we're talking about Richard Lionheart. And the King of France, and the King of Germany, Frederick Barbarossa. Barbarossa means red beard. These three kings are gonna lead the Crusade because these kings are gonna go out, the size of the army was huge compared to the standard of that time. Some sources mention that the army of Frederick Barbarossa alone was three hundred thousand. In those days this number is a number that people would hear and they would collapse, *I mean* out of fear. Three hundred thousand you just fall down dead. Now the army is so huge the entire European Navy and merchant ships were not sufficient to carry it, so the army of France and the army of England went by sea but the army of the King of Germany had to go by land 'cause it was too huge. Now let's take a look at what our scholar said about this. *Ibn Al Athir* said *they came to us on land and by sea*, so they came to us on land and on sea. And *Ibn Al Khathir* says *the word spread between the Muslims and the Europeans that the king of the Germans has arrived with three hundred thousand warriors from Constantinople wanting to take Al Shaam and kill its people in triumph to Jerusalem. Then, the Sultan and*

the Muslims became very worried and became very afraid. Ibn Al Khathir says the news spread among the Muslim that the German King is coming at an army of three hundred thousand strong and he's approaching from the north and then he said "the Sultan and the Muslims became very worried and became very afraid" the Muslim Sultan Salah Al Deen and the Muslims were concerned and they were, he said became afraid, fear was getting to them. People were afraid, there's an army of three hundred thousand, these are the words of Ibn Al Khathir. Ibn Al Khathir says and want you to think about this point a little bit, he says "A group of scholars and others got ready to go to Al Shaam, wanting to fight, then many of them returned when they heard about the strength of the Europeans". Ibn Al Khathir says "Many of the scholars prepared themselves to go out and fight to a Al Shaam desiring to fight, for love of Jihad but then many of them went back when they heard the numbers of the Europeans. Why did they go back? Does the Islamic Law change when the numbers are more. They went out to fight Jihad for the cause of God and then they came back. And these are scholars. I think there is a point to make on this statement that Scholars are not infallible. Scholars are not prophets. So, if people are gonna blindly follow the scholars, there's no guarantee they will take them to the right path. And I'm not generalizing about scholars, I'm saying that because Ibn Al Khathir says some of them went back. There will always be in this Umma, always the sect. The sect that's carrying the right principle, always. But what is happening is sometimes people try to find a way out of responsibility and they would hang it on scholars. This scholar did not give this edict. This scholar did not tell us to fight the jihad in the name of God. They would... they would blame it on scholars. When there are scholars who are telling you otherwise. There are scholars who are telling you to do the right things. There are scholars who are carrying the right Principle. They might be in jail. They might be killed. They might be underground. They might not be famous because no TV station would broadcast their sermon but they are scholars. Another issue is that... I mean... we're living in an interesting time when the knowledge of a person is in accordance to how famous he is and that's not a right standard. That's not the correct standard for knowledge, and in the time of the early scholars, a scholar would be considered a scholar by the testimony of scholars. This scholar would give him testimonial. He would say "Yes he's a scholar." His teacher would give him a testimonial. He'd say "yes he's scholar" and then they would have a seat for the edict and that would be given to the scholar who most of the scholars think is the most knowledgeable. But now it is the government who appoints the scholar and then he becomes the scholar suddenly, why? Because the government appointed him? Not because the scholars said he is a scholar but because he was given this position by the government, and he becomes a scholar because he's shown on many satellite channel, TV channels and because he's given a special slot on the radio station he

suddenly becomes a *scholar*. This is not the correct standard for *knowledge*. We need to follow *righteousness* wherever it is. So, *Ibn Kathir* says these *scholars* ran away. When they heard that the *Europeans* are many, they ran away, they just left and went away, and because he's a *scholar* he's going to find an excuse for it, he's going to find a *clue* because he's a *scholar* he'll know how to twist the *Hadith* or twist the *verse* and make it sound as if this is the *religious law* thing to do. It's not that he's afraid, will he go to the people and say, "listen I'm a coward, sorry I cannot go ahead with this." No, he's gonna say, "it's not *wisdom*, there's no *wisdom* in this. *Salah Al Deen* is insane, he lost his mind, we told him not to do this and he went ahead and did it. They're gonna say *Salah Al Deen* doesn't have any *knowledge*, he can't even speak Arabic right. He is a Kurdish, he doesn't even know Arabic, so who is he to give *edict* and to take this *Umma* into this trouble and lead them into this disaster by fighting the *Europeans* and he needs to go and follow the *Scholars* and take the *edict* from us, but he didn't, he didn't listen to us. So, let him go and die. So, they ran away, so what happened? It set us from *God, the great and almighty*, for the *Umma*. It's a test for the *scholars*, It's a test for *Salah Al Deen*, It's a test for the *Umma*. The armies were approaching, so the test was there. Some of the Muslims are gonna be steadfast and some of them will run away. Just like it was with *Moses and the children of Israel* when they reached to a dead end. When the sea was in front of them. It was a test for the *Umma*. *God, the great and almighty*, did not... did not want to destroy the *believers*; *God* wanted to test them. *Moses* reached to a dead end. The sea was in front of them and the *Faro* was behind them. So, the *children of Israel* came to *Moses* and said, "You lied to us. You told us that *God* was going to save us. You told us that *God* was going to protect us, and here we are facing death". The sea's ahead of us the *Faro* is behind us, there's no way out. What did *Moses, peace be upon him*, say? No, *God will guide us*. What you're saying is wrong, *God* is with me and he will guide me. I disbelieve my eyes when they tell me that I will lose. The sea is in front of me and the *Faro* is behind me, I disbelieve my ears that our only hearing these words from the *children of Israel* that you lied to us and I believe my heart. I believe my *belief*. *God* promised me and he will fulfill his promise. So, now the test was over. *God, the great and almighty*, told him to strike the sea with a stick. It showed who would be steadfast and who will not. Same thing now in the time of *Salh... Salh Al Deen* it was a test. Three hundred thousand are marching with Frederick Barbarossa, what happened? They reached to a stream, a river; there are different narrations on what exactly happened. One of them is that the water in the stream was extremely cold. Probably it's because it was from snow melting on snow peaks and we're talking about July, mid-summer so the weather was very hot. So they have a difference between temperature of the water and the air, the... the climate was, the temperature was very hot and the water was very cold. Frederick

Barbarossa was a very old man, he was in his 70's and he was leading this army. He was covered in armor from head to toe and they wouldn't fight like the Muslims in light armor, uh just like *God, the great and almighty*, said "*they will not all fight you except in fortified villages or from behind walls*". They do not fight you except if they are behind fortresses. So, this fortress could be a castle or it could be armor. This, the moment you take him out of that cockpit or out of that armor or out of that trench *finish* he's gonna win. And that's why *Ibn Al Kayim* says that the *Sahaba*, their bodies were not larger than their enemies of the Persians or Romans. Their training was not more. Their armor was not better. Their weapons were not more but he said, "*But their hearts betrayed them when they were the people that needed it the most*" but their enemy, their hearts would fail them when they need their hearts most. So the *Sahaba* had hearts, while the enemy did not have that heart. Their hearts would fill them. He has all this armor. He has the weapons. He has the training. He has the army. He has everything. He has all the means to victory but he doesn't have the heart. So, anyway, Frederick Barbarossa on his horse was crossing the stream, somehow, something spooked his horse, so Frederick Barbarossa falls in the water and has a heart attack and dies. Frederick Barbarossa is now dead for no apparent logical reason. He just dies and that's why I have different narrations. Heart attack, the weather was, there's a big difference in temperature, you know all the scholars, Western Scholars tried to give it an explanation. The explanation is that *God* wanted him to die. Frederick Barbarossa dies and *Ibn Al Atheer* says "*The King of the Germans sank in a ford the height of half a man*" *Ibn Al Atheer* is joking and saying the King of the Germans dies in water that doesn't reach your knees. You know we're not talking about this huge river, he dies in a pool of water. The King of the Germans, Frederick Barbarossa, his name would strike fear, he was the most powerful of the European Kings. He dies in a pool of water *Ibn Al Atheer* is joking and saying *he sank in a ford that doesn't reach half the man*. Water doesn't even reach your waist. So what happens? "*So they got infected with an epidemic and death so they reached Antioch and looked like they had been dug out from the graves*". *Ibn Al Atheer* says "and then, after the king dies disease spread among them and they disunited. By the time they reached to *Al Shaam* it is as if they came out of the grave". When you look at them, as if they are dead who came out of the graves. zombies ah? [Laughs in the background] That's how they look. *Grace be to God, Ibn Al Katheer* says "*by the time they arrived to their friends, they were a thousand riders*". By they time they reached *Akka*, the three hundred thousand army was brought down to one thousand. Only one thousand reached to meet *Salah Al Deen* out of three hundred thousand. So who was right? The scholars who ran away or *Salah Al Deen*? There's a letter sent by Barbarossa to *Salah Al Deen* and they have their letter in Arabic heard, I mean to find a translation for it. He was so arrogant and proud and threatening *Salah Al Deen*

and telling them I'm giving you 12 months to move out your army otherwise this and this would happen, I'll do this to you and challenging the *will of God*. So *God, the great and almighty*, wanted to dishonor him. Wanted to dishonor Barbarossa. He made enough that he's gonna step with his foot on the Holy Land, so when he died before reaching the Holy Land his son wanted to take his dead body to the Holy Land in order to fulfill the oath of his father. So, they boiled his body in water and then they stuffed him in a barrel with vinegar, they pickled him [noise] in order to preserve the body to fulfill the oath. Nevertheless the body rotted and blew up out of this barrel so they had to dump the body along the way and *God, the great and almighty*, does not even allow him to fulfill his oath by reaching the Holy Land. He want to fight the religion of *God* and this happens to you. *Ibn Al Atheer* says "If it wasn't for the kindness of *God* by the death of the King of the Germans, it would have been said that *Al Shaam* and *Egypt* used to be for the Muslims". If it wasn't for the... the kindness of *God*, if it wasn't for the care of *God* for this *Umma*, by killing the German King, we would be saying today that *Egypt* and *Syria* one day were *Muslim*. He said, "We would have lost *Al Shaam* which is *Syria*, *Jordan*, *Lebanon* and *Palestine* along with *Egypt* and now we would be saying that one day they used to be *Muslim*." That is how serious this threat was, but *God, the great and almighty*, wanted to give victory to his servants, so if they sent three hundred thousand or three billion, it wouldn't have made a difference, 'cause *God, the great and almighty*, wanted to give them victory. So, *God, the great and almighty*, if he wants an end, if he wants to give this *Umma* victory, he will create for it the circumstances that allow this victory to happen. So, we established that the rule is correct, so now let's look at our time today. Number one, history repeats itself; believe it or not, we are living in a time similar to the time before *Salah Al Deen*. We are living in a time similar to the time before *Salah Al Deen*. So, does this mean that what comes next will be the time of *Salah Al Deen*? Let's look at the situation before *Salah Al Deen*. There was disunity among the *Umma*. *Ibn Al-Katheer* says, "Here is the issue of *Calipha* and the representatives of the parties are gone and the *Calipha* was left with only the rule of *Baghdad* and as to the other parties", *Ibn Al Khatheer* says the *Cilapha* at that time was very, very weak and every *Muslim* state was becoming independent and the *Caliphat* was only ruling over *Baghdad*. That's all that he was ruling over. *Basra* was with *Ibn Raik*, *Kazakhstan* *Abi Abdellah*, *Persia* was with *Imad Al Dawla*, *Kharman* with *Abi Ali Bin Mohammad*, *Al Mosul*, *Al Jazira*, *Diar Bakr* [UI], *Rabia* and *Bani Hamdan*, *Egypt* and *Al Shaam*, *Mohammad Bin Tazk*, *Africa* and *Morocco* *Al Kaim Ibin Mahdi*, *Khorasan* and beyond the river [UI] *Yad Nasr Al-Samani*, so you can see the disunity of the *Umma* similar to the time we're living in today. First point, history repeats itself and there are times when the *Umma* was going through circumstances like the circumstances we're going through and that was followed by victory for the *Umma*. So, we shouldn't lose

hope and think that since our situation is so bad there's no way out for us, no that's not true and when you reach to the rock bottom there's no way out of there except to go up again. Or else, you reach to the rock bottom, there's no... you can't go any lower, so you must go up. So, we're at the lower end of the curve. *Ibn Al Atheer* says that *Andalusia* was divided into four states; each state was headed by a man calling himself *Amir Al Mumineen*. He said it became a joke. So, this is the state of this disunity that might even be worse than this disunity we have today. There was great attachment to power, also similar to the situation of the governments today *Radwan Bin [UI]* he killed his two brothers to rule and he sought assistance from *Al Batinia*. A town called *Al Raha* was split between two *princes*, one of them sought assistance from the Roman King to help him out. In *Kortoban* time of, the time of *sedition* a man called *Umayya Bin Abdelrahman Bin Hisham*, he took over the palace, I mean not all over *Kortoba*, the palace and he went out to the window claiming to be the *Amir*. Somebody told him your days, meaning the days of new mayor are over, you'll be killed he said, "Give me *declaration of fealty* today and kill me tomorrow if you want." Looking at be *Emir* for at least even one day. This one day would be enough for me. There was also this, disparity between some, when you have very, very poor people and very, very rich people, we have that today and that also existed in the *Umma* at some points. They say that the [UI] of *Al Sultan Malek Shah*, her dowry, the gifts that were given to her were a hundred and thirty camels loaded with gold and silver. This is for the wedding of the daughter of the *Sultan* but you have, for example people who would die because of poverty and they would eat dogs, they ate dogs, and in the year 448 *Hijri* a man sold his house for 20 pounds of flour. He says, "I'll give you my house and you give me 20 pounds of flour". We also had passiveness among the people. Passiveness among the people is not something new to the *Umma*. There are phases when the people would be very passive. In year 361, and this is mentioned by *Ibn Al Atheer* in *Al Kameli* he says, "the Roman Army attacked *Al Raha* so a delegation went from *Al Raha* to Baghdad and uh...they went to the King, *Buktayar Al Duweihi*, and they found him busy hunting, so the people want you to go and fight *Jihad for the cause of God* and you're busy hunting. You should be running the affairs of the *Umma* and he's busy hunting. And this is not something new. In the US, I remember that I was there when one of the uh...Kings from the Arab countries went to visit Washington DC, and uh... usually when leaders from the *Muslim* world come to America, the appropriate thing to do is to meet with the *Muslim* community so the Embassy of that country made an appointment with the leadership of the *Muslim* community to meet with this King on Tuesday and was set in his official schedule. The King will meet you on Tuesday. Monday the Embassy calls and tells the *Muslim* community that the King is extremely busy on Tuesday so he apologizes he won't be able to attend the meeting. So they thought maybe he has a special

File Number:



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meeting with some big shot in the US, or the Congress or something; he is going to beg money or something you know what they usually do over there. The news came out later that this King along with his wife on Tuesday went to watch four movies in the cinemas, well that's what made them so busy on Tuesday they were going from one cinema to the other to watch movies, and these, this gives you a picture of who are the people who are running our affairs. The foolish who are running our affairs today. These are people who can't even trust to run your business to run the store and they're running countries and then we say that they are *in charge* we have to give *declaration of Fealty* to and we're not allowed to go against them or speak against them. Anyway, so they went and found the King busy hunting, and then they told him what you're doing is wrong and fighting, because he was fighting a *Muslim King* at the time and fighting the Muslims is wrong, you should be fighting the Romans. He said *God is great* let's do *Jihad for the cause of God* gather money for me. They collected money, they gave it to him and he used it on his own personal affairs and forgot about *Jihad for the cause of God*. And by the way, today when they collect money for *Palestine* you know they make big *festival* for to gather money for *Palestine* they end up taking it and using it themselves. Doesn't go to the *Mujahideen*. Never trust these governments with a penny of your money.

End of session one

Start of session two

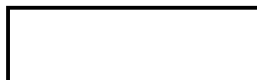
AA: *Ibn Al Atheer* also says that when the Crusaders reached to *Al Shaam*, judge *Abu Ali Bin Amar* from Tripoli in Lebanon, Tripoli, Lebanon and went to Baghdad to mobilize the people to come for... to their assistance because Baghdad was still considered, even symbolically, as a center of the *Cilapha*, so that's where they go when they want to seek assistance. So, the judge went to Baghdad, he gave a sermon in the central Mosque in Baghdad calling the people for *Jihad for the cause of God*. People were very enthusiastic about it. They went to prepare themselves to go and join the Muslim armies and the *Sultan* also promised that he's gonna send armies. Nothing happened, nobody went out and the judge goes back to Tripoli to find out that *Al Ubaidiyeen* has taken over Tripoli. *Al Ubaidiyeen are Shiite*. So, he even lost his own town. So, we shouldn't lose hope if we see the same things happening today. This happened before and *God, the great and almighty*, will change it. So, that's number one. Number two *God, the great and almighty*, is preparing the *Umma* for the upcoming stage. When I was young, probably 20 years ago, I had a book called *Al Fitan for Ibn Katheer*. *Ibn Katheer* has an encyclopedia on history called *Al Bidaya Wa Al Nihaya*, the beginning and the end. And it's literally that. He talks about history from the beginning. From the creation of the earth and he goes all the way to the end, *the day of resurrection*. This chapter which talks about *the subversions*, the *Ahadith* about the end of time was taken out and printed as a separate book called *Al Fitan* and I had this book when I was young and I would read it. When I was reading the book I felt that *glory to God* these would be wonderful times but it's gonna be very, very far away. 'Cause the *Ahadith* talk about certain areas. Obviously, the revival will be a revival of the *Umma* but there are certain areas which *the messenger of God, may the blessing and the peace of God be upon him*, emphasized and talked about more than others. These areas are Iraq, *the messenger of God, may the blessing and the peace of God be upon him* says that *the groups of the people of Iraq* will give assistance to *Al Mahdi*. *Khorasan*, which is the land... present day Afghanistan and probably some of it's surroundings. It says that the black banners will come out of Afghanistan. *Al Shaam* and most of the *Ahadith* talk about *Al Shaam* and *Al Shaam* is Lebanon, Syria, *Palestine* and Jordan, and *Al Yemen*. These are the areas that the *Ahadith* talk about and I mentioned to you the *Ahadith* about *Adan Abian*. Twenty years ago when I was reading this book, what was the situation in these four areas? *Iraq* is a day with the *Baath*, was a *Baath* government that was officially secular, officially against religion and the Iraqi people that I knew of were the furthest away from religion among the Arab people and they took secularism seriously

and they took *Baath* seriously. They were purely nationalist, let's say *glory to God, God knows* when Iraq would change. It would be a long time from now, *glory to God*. Khorasan at the time, probably the Afghani *jiha*d didn't start yet and it was communist, so what good can come out of Communism. Afghanistan is Communist and *jiha*d started around '78, '79, '80, the news started coming out in the early '80's. So, that's the second place. Third place *Al Shaam* and the center of *Al Shaam* is *Palestine*. And the Palestinians that I knew would curse *God, the great and almighty*, would curse Islam. *I mean* when they would talk in *cursing God and cursing the religion "God cruse your faith"*. They also say "*God cruse your faith*". Curses the religion and the reputation that they had was that of corruption, drinking, immorality. And Syria was also *Baath*. Lebanon... *I mean*... was called the Paris of the Middle East, partying zone was *Lebanon*, when Arabs want to party they would go to Beirut. And probably you don't remember those days... *I mean*... we're talking about 20 years ago; *God is great*, if you're old enough to remember that or you were following the situation in those countries then. And *Yemen* the part of Yemen which the *Hadith* talks about is the south. Adan Abian and South Yemen was the only Communist Arab state in the world. So, I would say victory must be far, far away from now, forget about it coming in my lifetime. *Glory to God*, within 20 years look at where we're standing now. The first *jiha*d starts in *Palestine*. In fact *Palestine* is what gave to *Shahada*¹⁹ its importance in the modern day. The concept of *Shahada*, the concept of the *martyrdom* started out in *Palestine*. In *Palestine*, *Shahada*, *martyrdom* is a culture. *I mean*... people celebrate *Shahada* in *Palestine*. They celebrate it as a wedding. *I mean*... when a *martyr* goes and... *I mean*... gives his life to *God, the great and almighty*, his family would make a tent and they would meet the people who would come and greet them to give congratulations about the *Shahada* as if he got married. That's *Palestine*. The people who would be the furthest away and the people who would curse *God, the great and almighty*, and the *religion* are the ones who spark this culture of *Shahada* today. They are the ones who started this issue of what we call *martyr operation*, *martyrdom operation*. They're not the ones who invented it, but they are the ones who made it popular. Afghanistan, the land of *Khorasan*, the communist country turns into the place of *jiha*d for the *cause of God* and we can probably credit every *jiha*d today and trace it back to Afghanistan. Any front of *jiha*d today, you would find that it has traces or roots back to Afghanistan. One way or the other. So, the communist country of Afghanistan, a place where probably you have one of the highest rates of illiteracy in the Muslim world, people who know very little about Islam, so they are not the big [UI] to *scholars*, they are the ones who would start the *jiha*d of the 21st Century, of this century. The *renewal* of the *jiha*d was from there. *Abdullah Azzam* his *knowledge* spread from Afghanistan. So that's *Khorasan*. *Iraq*, who would imagine that *Iraq* would be a land of *jiha*d? Who would have imagined

that few years ago, the land of Saddam Hussein would turn into the land of *jihad*? Even the Americans miscalculated. They thought that they would march into Baghdad and they would be greeted with roses and *glory to Goad* it turns out to be the new *jihad* front for the Muslim *Umma* today and the most important one. The land of Iraq is being prepared by *God, the great and almighty*. The Iraqi people without that 12 year sanctions and without the first Gulf War and without all of this, wouldn't have become the new *mujahideen* for today. It is the *Buath* for them. *God* sent the people of Iraq not one *Buath* but more than one *Buath* because with the existence of Saddam, this couldn't have happened, but *God, the great and almighty*, took away their leadership. The Americans are the ones who came to take away the leadership. They didn't know the hornet's nest... nest that there...and they didn't know what they were getting their hands into. They're the ones who took away Saddam Hussein to replace him with *Abu Musab Al Zarqawi*. They got themselves into big trouble and *God knows better*, this is the pool that America will drown in. And South Yemen, the communist Arab country turns into a place where there is an Islamic revival and this Islamic revival is centered where? In *Adan Abian*. The particular place that *the Messenger of God, may the blessing and the peace of God be upon him*, mentioned in the *Hadith*. So, within a very short period of time, within 20 years, all of this is happening. Doesn't this tell us that victory is soon? It's approaching. Doesn't this show us that these particular areas that *the Messenger of God, may the blessing and the peace of God be upon him*, emphasized and talked about in the *Ahadith* are being prepared by *God, the great and almighty*, for the next stage? *Iraq, Al Shaam, Khorasan, Yemen* are being prepared by *God, the great and almighty*, for what's coming next. And what's coming next is *the epic*, because *the Messenger of God, may the blessing and the peace of God be upon him*, talks about these places in reference to *Al Mahdi* and *the epic*. *The epic* is this epic battle that will occur between the Muslim nation and the Romans and that will be followed by the global *Cilaphat* because now the battle will not be localized. We're living in a global village, right? Therefore you'll either lose it all or you win it all. It's not you can win a localized small battle, rule over that area and they're gonna leave you alone. No. The long arm of American injustice will get you wherever you are, so you either win it all or you lose it all. It's not like before, before this massive air power that has been invented by humanity today. Before, if you take over a mountain, build a powerful castle, you could survive for years and years, decades probably even centuries and nobody can come and touch you. But now they're gonna send a B-52 and it will wipe you out, along with your castle. So, the upcoming battle will be lose it all or win it all and that is *the epic*. So, it will be the final battle between *blasphemy and belief* and it will battle that will give victory to this Muslim *Umma*. It's not the end of it obviously because still you have *the Liar* and then you have *Gog And Magog* but that battle will be the battle that will establish the Islamic



Cilaphat on global scale. So, this is an indication that we're getting close to those times. Now, if we are getting close to those times, you really, really, really don't want to be sitting on the side lines and lose out on all of this *compensation* in this Golden Era, 'cause it's a Golden Era. You know, people will read these *Ahadith* and wish that they would be there, and here you are living in those times, sitting on the sidelines like *Abdullah Azzam* said, the *jihad* was a market that opened, people made a lot of money and the market closed. It's not gonna last forever if you sit behind, if you hesitate, if you're reluctant, you're going to miss out, 'cause the chance only comes once. Also something else to mention, yes, it's the Golden Era, but this *compensation* won't be handed out for free. It would demand a lot, because it is the greatest status, it would demand the greatest sacrifice, and that's why only the best of the best, the ones *God, the great and almighty*, has chosen, will be able to carry out until the end, because the *subversion* will be serious. To give you an indication of how serious the *subversion* will be, *the Messenger of God, may the blessing and the peace of God be upon him* says about this army that will meet the Romans in *the epic*. He says that this army, one third of them will retreat, now keep in mind that these are the best because only the believer, only the *believer* will go out to this battle. Nevertheless, one third of them, right there, are gonna retreat. What does *the Messenger of God, may the blessing and the peace of God be upon him* say about them? And these are ones whom *God, the great and almighty*, will not accept their *repentance* till they die. They are *believers* who went out for the cause of *God, mujahideen*, they made it to the front line, but because they retreated, their *repentance* will not be accepted from *God, the great and almighty*, until they die. That is how serious the *subversion* will be. So, to survive in those dangerous times one needs to have a lot of *belief*. It's like crossing the Empty Quarter. It doesn't make a difference if you have half the tank full or three quarters of it full. If you don't have enough and the car breaks down and you didn't reach to your final destination, you're dead. Doesn't make a difference if you have thirty percent or fifty percent, or eighty percent, you have to have a hundred percent, otherwise you die. Half empty tank is the same as an empty tank. You have to have a full tank of *belief* ready for that time, because it's a special status, a special time the *compensation* is so great so that the *compensation* won't be given except to the ones who are strong and ask *God, the great and almighty*, to make us of those if we live into those days. Number three, another indication is that we're getting close, fundamentalist in the west are on the rise and religion getting into state affairs is on the rise. The Newsweek wrote an article about Bush and God, and they were quoting some European scholars as saying that the American foreign policy has many different variables or many different objectives in driving it. One of them is religion, one of them is religion, but they were saying that for the first time in American history we feel that the religious objective could be the main motive behind some of the American



foreign policy. Bush told *Mahmoud Abbas* that God told me to go into Afghanistan. It was God who told me, not Congress, not the American people, not the Constitution, God told me to go into Afghanistan. I went there because it's an order from God. So, this is for the first time. Denmark, which is probably one of the most secular European countries was the place where the attack of *the Messenger of God, may the blessing and the peace of God be upon him* started. And one could of... I mean... not imagine that a small country like Denmark would be the cause for such a great issue that hasn't ended yet, and an issue that would cause the unification of the West against the Muslim *Umma* on this issue. The West didn't leave Denmark alone. They supported Denmark on an official level and also the population of the Western countries, it's very apparent, it's standing behind what happened in Denmark because the Swedish Foreign Minister had to resign from her post after she closed down a website that has shown these images. She had to resign because of popular pressure. She lost her job as Foreign Minister because of this issue. So, the West is edging towards fundamentalism when it comes to dealing with the Muslims and not like they're becoming religious people suddenly, no, they're not religious people, they're not religious people. They're the furthest away from the teachings of the present day Bible. But they're becoming very religious when it comes to dealing with the Muslims. And then you'll find statements made by respected religious leaders, for example in the U.S., Franklin Graham, who is the son of Billy Graham, one of the most... I mean... well known Evangelists in the U.S., are making statements that Islam is the religion of evil. You have Pat Robertson saying that the Muslims are the *Gog And Magog*. Strange statements like this and there's... this is on the rise, it's not decreasing, it's rising, so this, this is an indication that we're getting closer to *the epic* because the psychological preparation for *the epic* is in place. You know any battle starts first in the hearts before it gets to the battlefield. There is the motivation in the heart first and this motivation is, is starting to formulate in the West. Number four, before *God, the great and almighty*, establishes the *Umma*, the *Umma* has to pass through stations before you get to the final destination. It's like a train ride and you have to go through station one, station two, station three. There is some stations that the *Umma* has to pass through. One of these stations is *the trial*, trials and tribulations, tests. *God, the great and almighty*, says "*Did you think that you will enter paradise without God knowing who of you had jihad and didn't take except God, His Messenger and believers [UI]*". *God, the great and almighty*, says "do you think that you'll enter into paradise before *God* knows the ones who will fight *jihad* among you, and the ones who will not take other than *God, the Messenger of God* and the believers as *guardians*." So, these are two stations that you have to pass through before you enter into *paradise* and before you are established on earth. *Jihad for the cause of God* and *loyalty* and *innocence*. So, before these two issues become clear there

can be no establishment on earth, the *Umma* has to fight *jihad for the cause of God* and the *Umma* has to make it clear that the *loyalty* their loyalty is to *God, the Messenger of God*, and the believers and that they are disavowing, distancing themselves, from *evil* and the *unbelievers*. So, some scholars, some Islamic movement, some Muslims are trying to run away from these two stations, but there's no way you can run away from these two stations if you want to get *ability* and the test is now happening to the *Umma*. *God, the great and almighty*, is testing the *Umma* and we are being placed in situations where we have to make the choice between *belief* and *unbelief*. And this is part of the test and the test starts from high up and then it goes to the lower level. So it's starts with *princes and scholars*. It starts with the Kings, Presidents and scholars and then it goes down to the people before them. Now for the Kings, the test has been finished with, *finish*, they have already chosen the *unbelievers*. *God knows better*, I think all of the results have already been handed out. Now the scholars are going through the test. They are being tested. You are either with us or against us. Bush is putting them to the test and he's appointing their Kings and Presidents who are nothing but police officers for Bush to do the job for him. You are either with us or against us. You have to make a choice, you can't play in between, stand on both sides of the fence, you can't anymore. Now you have to make the choice. Ten years ago, yeah you can. You can give a very nice *sermon* about *jihad for the cause of God* and then go and have dinner with the King and there's no problem. But now you can't play both roles anymore, you have to make it clear who are you with. So, that gray area is disappearing and that's why the *Messenger of God, may the blessing and the peace of God be upon him*, said, "*A pavilion of belief, without lies in it and a pavilion of unbelief without lies in it*". *Messenger of God, may the blessing and the peace of God be upon him*, said "This test will carry on until the two camps are completely separate". A camp of *belief* with no *lies* and the camp of *unbelief* with no *belief*. Now things are mixed up. There can be no establishment for the *Umma* until that mix, mixing up is cleared up. Sayid Kotb ^{Qutb} mentions in his *Thilal Al Koran*, he says that *God, the great and almighty*, does not give the *profits* establishment on earth until it becomes clear who is with him and who is against him. It doesn't happen when things are mixed up. So, now the *Umma* needs to be separated into *believer* and *liar*, and *God, the great and almighty*, has destined that Bush will be part of the test, I mean, he's the one that is putting people to the test on one side and the *mujahideen* are putting the *Umma* to the test on the other side. So, you have now both the *Mujahideen* on one side and Bush on the other side and everyone is attracting people towards their camp and that is what the Americans call the Battle of the Mind and Heart. It is really the battle *between right and wrong* and it's the battle between *camp of belief* and *camp of unbelief*. Ok, this verse [UI] says "*As to those who turn to God, His Messenger and the believers, it is the fellowship of God that must certainly*

*triumph*²⁰. The one who takes *God, the Messenger of God* and the believers as *guardians*, then the party of *God* will be victorious. So, the party of *God* cannot be victorious until this issue of *loyalty* is cleared. The *loyalty* to the believers. So, *I mean...* to recap and I mentioned that if *God, the great and almighty*, wants and end he will create for it, it's means, uh...we mentioned three proofs to this rule, *Buath* and we mentioned what happened in Persia and then an example from the time of *Salah Al Deen*, now we said that history repeats itself, that was number one and then number two *God, the great and almighty*, is preparing particular areas and number three that fundamentalism is on the rise in the West and number four the *Umma* has to pass through stations towards establishment. Actually, I would want to close with this *Hadith*. We all agree that we have a problem now. Everyone in the *Umma* says that the *Umma* is suffering from a problem. There's something wrong, but we defer on the solution and we should have no difference of opinion when we have *Koran and Sunna*²¹ with us. We should have no difference when the answer is in *Koran and Sunna*. So what's the solution for our problem now? The solution is given in the *Hadith by the Messenger of God, may the blessing and the peace of God be upon him. The Messenger of God, may the blessing and the peace of God be upon him* says "if you traded with credit and followed the tails of cows and you became satisfied with agriculture and you left *al jihad* for the cause of *God*, *God* will enforce on you humiliation that He will not pull out until you reconsider your belief". If you trade with the credit and if you follow the tails of cows and you are satisfied with agriculture and you leave *jihad* for the cause of *God*, *God, the great and almighty*, will humiliate you and that humiliation will not be lifted until you go back to your religion. This *Hadith* tells us about the problem and the solution. The interesting thing is that the problem that is mentioned in the *Hadith*, some Muslims today say it is a solution. Now what's the problem, *the Messenger of God, may the blessing and the peace of God be upon him*, says when you're busy with business and agriculture and livestock and you leave *jihad* for the cause of *God* you will be humiliated. Some Muslims say that the only way this *Umma* can be victorious if, is if we follow the way of the other nations. Industry and agriculture and trade, then we will become like them and we'll become victorious. So, if we're successful in business, if we're successful in agriculture, if we're successful, if we... you know technology and all... that is the way for the *Umma*. *The Messenger of God, may the blessing and the peace of God be upon him*, says this is the problem. When you're busy with business, *traded in credit, and you followed the tails of cows*, you follow the tails of cows, you're busy with livestock, with farming and, and the rest of it, *and you became satisfied with agriculture*, and you're satisfied with agriculture, you have a piece of land, and you're cultivating it and that's it you don't care about what's happening in the world around you, and you leave *jihad*, then *God, the great and almighty*, will humiliate you. Some Muslims say that the way forward



for the *Umma* is to distance itself from terrorism and to spend their time and becoming good in business, good in technology, and agriculture and the rest and uh that's is how we can compete with the rest of the world. *The Messenger of God, may the blessing and the peace of God be upon him*, says that is false, that is wrong and *God, the great and almighty*, will dishonor us if we do that and *the Messenger of God, may the blessing and the peace of God be upon him*, says and there's no way out for you except if you go back to your *religion*. Now the commentators in the *Hadith* say that going back to your *religion* here means going back to *Jihad for the cause of God* specifically. Because *the Messenger of God, may the blessing and the peace of God be upon him*, says "and you left *Jihad*", you left *Jihad* then the only way you can go back to your religion is if you go back to *Jihad for the cause of God*. So *Jihad* becomes equal to the religion. So, this is the solution. The solution for the *Umma* of Muhammad, *may the blessing and the peace of God be upon him*, to change it's situation today is in *Jihad for the cause of God*. [UI], and this has been mentioned by *Ibn Rajab Al Hanbali*, they told him, "how come you don't uh...get yourself a farm for you and your family?" He said *God, the great and almighty*, has sent me to kill the farmer and take his farm. *Omar Bin Al Khattab, may God consent on him*, when he heard that *Al Sahaba* were busy with cultivating the very fertile land that they won through *spoils*, through *Jihad for the cause of God* in Jordan, he waited until the time of harvest and then he ordered that all the farms be burned down to the ground, so the *sahaba* came complaining, he said, "This is the job of *the people of the Book*, the people of the Book, your job is to go and fight *Jihad for the cause of God* and spread the religion of *God*. Leave the farming to the people of the Book. You go and spread the religion of *God, the great and almighty*. They'll farm and they're gonna feed you. They're gonna pay *tribute*, they're gonna pay *tithe*, because *the Messenger of God, may the blessing and the peace of God be upon him*, said that my *livelihood* is through *spoils*. So, if the *livelihood* of *the Messenger of God, may the blessing and the peace of God be upon him*, is through *spoils*, it must be the best *livelihood*, it must be better than business, and better than farming, and better than shepherding and better than anything else, because *the Messenger of God, may the blessing and the peace of God be upon him*, says "My *livelihood* has been made under the shadow of my spear", my *livelihood* comes from under my spear. So, the solution for the *Umma* and that's why there was an interview with the spokesman of *Al Jaish Al Islami in Iraq*, The Islamic Army in Iraq, they said, "What is your financial source?". He said "Our financial source is *the spoils*, but we don't mind if Muslims are going to give us donations. We are not going to be beggars. We're gonna finance our *Jihad for the cause of God* from *spoils*". So, the solution for the *Umma*, the solution for the *Umma* is *Jihad for the cause of God*. When the *Umma* revives this *worship*, it's ironical; *glory to God, Jihad for the cause of God* is an irony. *Jihad for the cause of God*, people run away from it,

why? Because they see that it's a loss of money and it's also a loss of self. You could lose your life and you could lose your wealth in *jihad for the cause of God*. The irony is that when the *Umma* fights *jihad for the cause of God* the *Umma* becomes the wealthiest and when the *Umma* is fighting *jihad for the cause of God*, the least of the this *Umma* die. If we're gonna draw... I mean... a graph of how many Muslims die when they fight *jihad for the cause of God* and how many Muslims die when they leave *jihad for the cause of God*, you would find that when the Muslims were fighting the *jihad for the cause of God* very few die and when they leave *jihad for the cause of God* they die in millions. Millions of Muslims die when they leave *jihad for the cause of God*. If we're gonna draw a curve of the financial situation of the *Umma* you'll find that the *Umma* becomes the wealthiest in the times of *jihad for the cause of God* and they become the poorest when they leave *jihad for the cause of God*. The Islamic state is unique in history, it was the only state in history that did not tax its population. Why it didn't tax its population? Because it had income that came from *spoils* and this comes through *jihad for the cause of God*, *tithe* which is the tax on the land that's taken from the disbelievers and that is from *jihad for the cause of God* and then there's *loot* and then there's *faith*. All of these are sources of income that come from *jihad* so the government does not have to tax the population any more. But now because the Muslim *Umma* is not fighting *jihad for the cause of God* anymore they end up taxing the population and *the Messenger of God, may the blessing and the peace of God be upon him*, says that taxes are *sinful*. Taxes in Islam are *sinful*. It's not only something that they...it's *sinful*, and the one who, who deals in, in any job that relates to taxes is *damned*, is cursed. So, this is the solution, this is the solution, the solution is right there, it just needs people to wake up and read the simple *Hadith* and follow its meaning. *Prayer and peace be upon our master Mohammad and upon His family and companions* [UI].

[End of Recording]

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- 1 *Umma*: Nation, Community of believers.
 - 2 *Hadith*: In common Islamic practice, a *Hadith* is a tradition. A literary form of divine guidance, it is the reliably transmitted sayings of Prophet Muhammad and accounts of his deeds that do not appear in the Koran, as recorded by his companions and Islamic Scholars. A *Hadith* is regarded as a source of Islamic law and ritual second only to the Koran itself. *Hadith* (singular), *Ahadith* (plural), *Al Hadith* (the *Hadith*).
 - 3 From the Koran, Surah 21: *Al Anbiya*, Aya 105.
 - 4 From the Koran, Surah 37: *Al Saffat*, Aya 171-173.
 - 5 From the Koran, Surah 7: *Al Araf*, Aya 128.
 - 6 From the Koran, Surah 9: *Al Tawbah*, Aya 32.
 - 7 From the Koran, Surah 8: *Al Anfal*, Aya 36.
 - 8 *Quraysh*: Major tribe in Mecca of which the clan of Hashim, to which the Prophet Muhammad belonged, was a part.
 - 9 From the Koran, Surah 24: *Al Nur*, Aya 55.
 - 10 *Caliph*: Caliph, head of the Islamic Community. The Arabic word in early Islamic history meant literally "successor" or "deputy". *Calipha* (the Caliph), *Caliph* (the position of the Caliph), *Caliph* (singular).
 - 11 *Sahaba*: Companions. The word is used variously to denote both the Prophet's close friends and associates and more loosely anyone who saw the Prophet while the latter was alive. *Sahabi* (singular).
 - 12 *Bida*: Literally "innovation". In popular speech, *Bida* has come to indicate heresy.
 - 13 *Imam*: Derived from an Arabic word meaning "to head", "to lead in prayer", *Imam* has the primary meaning of prayer leader.
 - 14 *Fiqh*: Islamic jurisprudence.
 - 15 *Mahdi*: Literally, "the One who is Rightly Guided". The *Mahdi* is a figure of profound eschatological significance in Islam. His rule will herald the approach of the end of time.
 - 16 *Aisha*: Third wife of the Prophet Muhammad.
 - 17 *Aws*: Major Arab tribe of Medina which constituted an important section of the *Ansar* after the arrival of the Prophet Muhammad in Medina.
 - 18 *Khazraj*: Major Arab tribe in Medina at the time of the move of Prophet Muhammad.
 - 19 *Shahada*: Profession of faith. It runs as follows: "there is no god but God and Muhammad is the Messenger of God".
 - 20 From the Koran, Surah 5: *Al Maidah*, Aya 56.
 - 21 *Sunna*: Literally this word means "trodden path". It developed from meaning "customary practice" to indicating the specific actions and sayings of the Prophet Muhammad himself.
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U.S. DEPARTMENT OF THE TREASURY

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July 16, 2010
TG-779

Treasury Designates Anwar Al-Aulaqu, Key Leader of Al-Qa'ida in the Arabian Peninsula

Treasury Targets al-Qa'ida Leader with Ties to Umar Farouk Abdulmutallab

WASHINGTON – The U.S. Department of the Treasury today designated Anwar al-Aulaqi, a key leader for al-Qa'ida in the Arabian Peninsula (AQAP), a Yemen-based terrorist group. Aulaqi was designated pursuant to Executive Order 13224 for supporting acts of terrorism and for acting for or on behalf of AQAP. Since its inception in January 2009, AQAP has claimed responsibility for numerous terrorist attacks against Saudi, Korean, Yemeni and U.S. targets. Executive Order 13224 freezes any assets Aulaqi has under U.S. jurisdiction and prohibits U.S. persons from engaging in any transactions with him.

"Anwar al-Aulaqi has proven that he is extraordinarily dangerous, committed to carrying out deadly attacks on Americans and others worldwide," said Under Secretary for Terrorism and Financial Intelligence Stuart Levey. "He has involved himself in every aspect of the supply chain of terrorism – fundraising for terrorist groups, recruiting and training operatives, and planning and ordering attacks on innocents."

Aulaqi has pledged an oath of loyalty to AQAP emir, Nasir al-Wahishi, and plays a major role in setting the strategic direction for AQAP. Aulaqi has also recruited individuals to join AQAP, facilitated training at camps in Yemen in support of acts of terrorism, and helped focus AQAP's attention on planning attacks on U.S. interests.

Since late 2009, Aulaqi has taken on an increasingly operational role in the group, including preparing Umar Farouk Abdulmutallab, who attempted to detonate an explosive device aboard a Northwest Airlines flight from Amsterdam to Detroit on Christmas Day 2009, for his operation. In November 2009, while in Yemen, Abdulmutallab swore allegiance to the emir of AQAP and shortly thereafter received instructions from Aulaqi to detonate an explosive device aboard a U.S. airplane over U.S. airspace. After receiving this direction from Aulaqi, Abdulmutallab obtained the explosive device he used in the attempted Christmas Day attack.

Aulaqi was imprisoned in Yemen in 2006 on charges of kidnapping for ransom and being involved in an al-Qa'ida plot to kidnap a U.S. official but was released from jail in December 2007 and subsequently went into hiding in Yemen.

"Aulaqi has sought to encourage his supporters to provide money for terrorist causes. Those who provide material support to Aulaqi or AQAP violate sanctions and expose themselves to serious consequences," continued Levey.

Today's action supports the international effort to degrade AQAP's capabilities to execute violent attacks and to disrupt, dismantle, and defeat its financial and support networks. The U.S. Government will continue to work with allies to identify and take action against persons acting for or on behalf of, or providing financial and other prohibited support to, Aulaqi and AQAP.

Identifying Information

Individual: Anwar al-Aulaqi

b7A

AKA: Anwar al-Awlaki
AKA: Anwar al-Awlaqi
AKA: Anwar Nasser Aulaqi
AKA: Anwar Nasser Abdulla Aulaqi
AKA: Anwar Nasswer Aulaqi
DOB: April 21, 1971
Alternate DOB: April 22, 1971
POB: Las Cruces, New Mexico
Citizenship: United States
Citizenship: Yemen
Location: Shabwah Governorate, Yemen

###

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- [Website Address](#)

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Security Council Committee established pursuant to resolution 1267 (1999) concerning Al-Qaida and the Taliban and Associated Individuals and Entities

Site Map
UN SITE SEARCH: Enter Keywords <input type="button" value="Search"/> <input type="button" value="Clear"/>
Home
General Information
Latest News
Resolutions
Consolidated List
Listing
Narrative Summaries of Reasons for Listing
De-listing
Exemptions
Committee Guidelines
Reporting Tools
Useful papers
Selected Documents
Expert Group Documents
Member State Reports
Press Releases
Sanctions Committees Homepage
Security Council
UN Homepage

NARRATIVE SUMMARIES OF REASONS FOR LISTING

QI.A.283.10. ANWAR NASSER ABDULLA AL-AULAQI

Date on which the narrative summary became available on the Committee's website: 20 July 2010

Anwar Nasser Abdulla al-Aulaqi was listed on 20 July 2010 pursuant to paragraph 2 of resolution 1904 (2009) as being associated with Al-Qaida, Usama bin Laden or the Taliban for "participating in the financing, planning, facilitating, preparing, or perpetrating of acts or activities by, in conjunction with, under the name of, on behalf of, or in support of", "recruiting for", and "otherwise supporting acts or activities of" Al-Qaida (QE.4.01) and Al-Qaida in the Arabian Peninsula (QE.A.129.10).

Additional information:

A dual U.S. - Yemeni citizen, Anwar Nasser Abdulla al-Aulaqi is a leader of Al-Qaida in the Arabian Peninsula (AQAP) (QE.A.129.10). He has pledged an oath of loyalty to AQAP emir Nasir al-Wahishi (QI.A.274.10), and has played a key role in setting the strategic direction for AQAP. Al-Aulaqi has also recruited individuals to join AQAP, facilitated training at camps in Yemen in support of acts of terrorism, and helped focus AQAP's attention on planning attacks beyond the Arabian Peninsula.

Since late 2009, Al-Aulaqi has taken on an increasingly operational role in the group, including preparing Umar Farouk Abdulmutallab for his attempted bombing of a Northwest Airlines flight traveling between Amsterdam and Detroit on 25 December 2009. In November 2009, while in Yemen, Abdulmutallab swore allegiance to the emir of AQAP and shortly thereafter received instructions from Al-Aulaqi to detonate an explosive device aboard a U.S. airplane over U.S. airspace. After receiving this direction from Al-Aulaqi, Abdulmutallab obtained the explosive device he used in the attempted attack.

Al-Aulaqi was imprisoned in Yemen in 2006 on charges of kidnapping for ransom and being involved in an Al-Qaida (QE.A.4.01) plot to kidnap a U.S. official, but was released in December 2007 and subsequently went into hiding in Yemen.

Related listed individuals and entities:

Al-Qaida (QE.4.01), listed on 6 October 2001

Al-Qaida in the Arabian Peninsula (AQAP) (QE.A.129.10), listed on 19 January 2010

Usama Muhammed Awad bin Laden (QI.B.8.01), listed on 25 January 2001

Nasir 'abd-al-Karim 'Abdullah al-Wahishi (QI.A.274.10), listed on 19 January 2010

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pg 23

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ACLU Sues U.S. Government Over Awlaki's Hit List Designation

Rights Group Wants Ability To Fight Use Of 'Lethal Force' Against Radical Muslim Cleric

By JASON RYAN

Aug. 3, 2010 —

The ACLU and the Center for Constitutional Rights (CCR) are suing Treasury Secretary Tim Geithner over the government's decision to put radical Muslim cleric Anwar Awlaki on a hit list and freeze his U.S. assets.

Awlaki, a U.S. citizen now living in Yemen, has been linked to the Fort Hood shootings, the attempted Christmas Day bombing of Northwest 253 and the failed car bombing of Times Square. He is on a U.S. intelligence hit list, and has already survived at least one cruise missile strike. In July, the Treasury Department's Office of Foreign Asset Control (OFAC) formally labeled Awlaki a "Specially Designated Global Terrorist" so that it could freeze his assets.

Last month Awlaki's father Nasser Al-Awlaki asked the ACLU and the Center for Constitutional Rights to challenge the government's placement of his son on a list of US Citizens that can be assassinated by US forces and intelligence services for ties to terrorism.

However, when an individual has been designated a terrorist by OFAC, it is illegal for anyone to represent that person legally, and thus contest the designation or the freezing of assets, unless OFAC grants special permission. The suit filed today in U.S. District Court in Washington challenges the legal restrictions put in place as part of OFAC's terrorist designation.

"Unless the government grants the ACLU and CCR a specific license," notes the suit, "OFAC's regulations make it a criminal offense for ACLU and CCR attorneys to file a lawsuit on Mr. Awlaki's father's behalf seeking to protect the constitutional rights of his U.S. citizen son. In other words, under the regulations at issue in this case, the same government that is seeking to kill Anwar al-Awlaki has prohibited attorneys from contesting the legality of the government's decision to use lethal force against him."

The suit said that OFAC's restrictions are "particularly severe" since "they prevent designed individuals . . . from vindicating their rights in court without the express permission of the U.S. government."

"We've been concerned about the OFAC scheme for many, many months." ACLU Executive Director Anthony Romero said on a conference call with reporters.

Awlaki, who was born in New Mexico, but has lived in Yemen since 2004, has become a prominent member of Al Qaeda in the Arabian Peninsula. Accused Fort Hood shooter Maj. Nidal Hasan exchanged emails with him prior to the massacre at the Texas Army base, and convicted Times Square bomber

Faisal Shahzad said he was "inspired" by Awlaki. Intelligence sources also say accused "Underwear Bomber" Umar Abdulmutallab was allegedly in touch with Awlaki.

Earlier this year, the Obama administration formally placed Awlaki on a list for assassination by US intelligence and special operations forces in the US military, US officials told ABC News. In February former Director of National Intelligence Dennis Blair said the intelligence community had the authority to target American citizens for assassination if they present a direct terrorist threat to the United States.

In December, according to U.S. officials, Awlaki was at a meeting with leaders of the terror group when the U.S. knowingly launched a cruise missile strike to eliminate the terror leaders. Several people were killed but Awlaki survived.

"President Obama is claiming the power to act as judge, jury and executioner while suspending any semblance of due process," said Vince Warren, the Executive Director of CCR.

[CLICK HERE](#) to follow the ABC News Investigative Team's coverage on Twitter.

Adam Szubin, director of Treasury's Office of Foreign Asset Control, told ABC News that the ACLU's contention that OFAC regulations prohibit lawyers from representing people on the terrorist list "is significantly misleading."

"The Treasury Department has long had in place a general license that broadly authorizes the provision of pro bono legal services to or on behalf of designated persons like [Awlaki]," said Szubin. "To the extent that the particular legal services that the ACLU wishes to provide in this instance do not fall into any of the broad categories that are generally licensed, OFAC will work with the ACLU to ensure that the legal services can be delivered."

During his daily press briefing Tuesday, White House spokesman Robert Gibbs deflected questions about Awlaki's status. "There's a process in place that I'm not at liberty to discuss," he said.

Gibbs, however, noted that Awlaki is not like other American citizens who happen to be out of the country. "Anwar al-Awlaki has in videos cast his lot with Al Qaida and its extremist allies," said Gibbs. "Anwar al-Awlaki is acting as a regional commander for Al Qaida in the Arabian Peninsula. Let's not take a tourist who might visit Italy overseas and equate him with somebody who has on countless times in video pledged to uphold and support the violent and murderous theories of al Qaeda."

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[redacted] (SD) (FBI)

From: [redacted] (F) (FBI)
Sent: Wednesday, August 27, 2008 4:43 PM
To: [redacted] (CTD)(FBI); [redacted] (WF) (FBI)
Cc: [redacted] (CTD) (FBI); [redacted] (SD) (FBI); [redacted] (CTD) (FBI); [redacted] (SD) (FBI)
Subject: [redacted] (S)

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RECORD 315

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Ciao,

[redacted]
Investigative Operations Analyst
AEGIS Council
San Francisco/Oakland RA

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(Desk)
(Blackberry)

From: [redacted] (CTD)(FBI)
Sent: Wednesday, August 27, 2008 1:31 PM
To: [redacted] (WF) (FBI); [redacted] (F) (FBI)
Cc: [redacted] (S); [redacted] (CTD) (FBI); [redacted] (SD) (FBI); [redacted] (CTD) (FBI); [redacted] (CTD) (FBI); [redacted] (SD) (FBI)
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RECORD 315

[redacted]
(S) FBI San Diego [redacted] are seeking to verify [redacted] FBI San Diego subject Anwar Aulaqi [redacted] Aulaqi is currently a National Security target [redacted] If any additional information is needed you may contact me as necessary.

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I thank you in advance for your assistance in this matter.

[redacted]
COUNTERTERRORISM DIVISION
BLACKBERRY [redacted]
BLACK [redacted]
GREEN [redacted]

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FALL 1431 | 2010



INSPIRE

«...AND INSPIRE THE BELIEVERS»

Photos from
the Operations
of Abyan

Special: Samir Khan: I am proud to be a traitor to America | Exclusive: The New Mardin Declaration by al-Awlaki

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AWLAKI-6144



COVER STORY

27 The Operations of Abyan in Images

Courtesy of al-Malahem

IN THIS ISSUE

45 I am proud to be a traitor to America

Samir Khan

33 The New Mardin Declara- tion

Shaykh Anwar al-Awlaki

42 Interview with Shaykh Abu Sufyan al-Azdi

Conducted by al-Malahem

11 My life in Jihad

Cmdr. Uthman al-Ghamidi

23 Obama's ploy and the peak of Islam

Shaykh Ibrahim al-Banna

63 A Call to Islam

Hazim Noor

69 Legitimate Demands 2

Adam Yahye Gadahn

INSPIRE

« ...AND INSPIRE THE BELIEVERS »

Until we taste what Hamza ibn Abdul Muttalib tasted
Shaykh Usama bin Ladin
Transcription

[10]

O Hesitant one: It's an obligation!
Abu Dujanah al-Khurasani
Transcription

[65]

«Do you think»
Shaykh `Umar Hussain
Guidance of Qur'an

[60]

The Prize awaiting the Shahid
Shaykh Anwar al-Awlaki
Transcription

[64]

What to Expect in Jihad (2)
Mukhtar Hassan
Strategy

[24]

The Jihadi Experiences: The Open Fronts & Individual Initiative
Abu Mus'ab al-Suri
History & Strategy

[17]



Letter from the Editor [04]

Hear the world [05]

News Flash [06]

Questions to ask [08]

Inspire Feedback [09]

O my Ummah, be happy [67]

Please excuse me mother [71]

Contact us [72]



Open Source Jihad

1. The Ultimate mowing machine [53]

Yahya Ibrahim has come up with an easy formula that isn't exactly about 'going green'

2. Tips for our brothers in the United States of America [55]

From experience, Yahya Ibrahim explains how to protect oneself from the enemy when conducting operations

3. Asrar al-Mujahideen 2.0 extras [58]

Concluding the series on Asrar al-Mujahideen, Terror1st explains some of the other uses of the program

When two army officers were walking through a market street in the city of Lawdar, in Southern Yemen, two men from the general public started harassing them. The two men beat up the soldiers and took over their weapons. The government has no respect among the people and that is why such an incident passed in front of the public in a crowded area without anyone doing anything to defend or protect these soldiers. In response, that same evening, the army sent in troops and they started firing indiscriminately at the public.

When some members of al Qaeda heard of the incident, they rushed to the place where the troops were firing and started attacking them. They made it clear to the population of Lawdar that they are doing this to defend the city from the aggressing troops. The fight escalated with both al Qaeda and the army drawing in reinforcements in a fight that continued for a few days and left over 40 soldiers dead and a number of armored vehicles and tanks destroyed. None of the al Qaeda members were killed despite the lies of the government. The mujahidin used a strategy of ambushing the army along all the roads that lead to the bases, hence, forcing the army to stay within. When the army was running short on water they asked the mujahidin for a truce. The mujahidin refused.

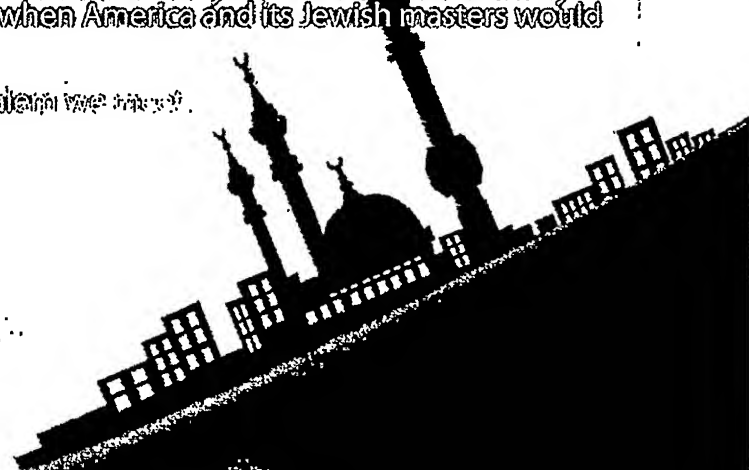
We have included for you in this issue photos from the battle of Lawdar and other recent operations in the South.

It is expected that tensions in the South would rise. There is widespread hatred for the government and a strong support base for the mujahidin. There are new brothers joining the ranks of the mujahidin almost on a daily basis. On the other hand the morale of the army is at its lowest point ever. With a lost war in the North and a simmering South, with record high corruption, with soldiers receiving the lowest government wages in a country where wages are amongst the lowest in the world, all what a soldier cares about is receiving his monthly salary but he has no will to fight because he has nothing to fight for and he has no will to lose his life for a government he does not have faith in. There is also the tantalizing thought that would hover in the mind of any army soldier who has conscience that by fighting the mujahidin, he has become an agent for America and a traitor of Islam. Deep inside their hearts, many soldiers realize that they are on the wrong side.

While the fighting in Lawdar was raging, the CIA issued its assessment of the al Qaeda in the Arabian Peninsula. The CIA is now claiming that the AQAP is the most dangerous of the al Qaeda branches. We say this is just the beginning. You haven't seen anything yet. The Arabian Peninsula is the heartland of Islam and its mujahidin have promised that they will not lay down their arms until they free this land from the tyrants and march on to Jerusalem. That is when America and its Jewish masters would realize the true danger of AQAP.

Our slogan is: Here we start, and in Jerusalem we finish.

LETTER FROM



HEAR THE WORLD

a collection of quotes from friend and foe



Would you like the government of Iraq rule the USA; those guys you've put in Iraq, you want them to rule the USA? You're welcome to have them because those are just crooks! [Sabah al-Mukhtar, on al-Jazeera's 'Inside Iraq']



There are countless tens of thousands of Iraqis and Afghans who died as a result of the wars he launched, and the lies that he told to the world, and indeed the Palestinian people continue to suffer at the hands of Israel where Tony Blair's EU Middle East envoy does nothing to restrain or sanction Israel, in fact it commends Israel for its actions. [Anti-War Campaigner, Richard Boyd Barrett, speaking at Ireland protest of Tony Blair's book signing]



This attack on the United States will also be a revenge attack for all the mujahideen, muhajireen and the weak and oppressed people of Muslims. For example, Baitullah Amir Shahid as well as Abu Mus'ab al-Zarqawi and all the Muslim Arab that have been martyred. I will take revenge on their behalf, In Sha' Allah. [NYC Times Square bomber, Faisal Shahzad, speaking in his last will]



He (i.e. Mahmoud Abbas) cannot say no to the Americans. No to the Americans is very, very expensive. It means no money and the collapse of his authority. [Abdel Bari Atwan speaking on al-Jazeera on the Palestinian-Israeli peace talks]



We'll have no part in the democracy and elections. We'll carry on the fight and we'll never negotiate. I wear clothes of explosives, I'm heading out to kill disbelievers. I'm a martyr, I'm an earthquake that shakes the palace built on pride. [Mohammed Younis Jihad Mal, Taliban singer]



The US needs to understand that the world is watching to see is it going to investigate the crimes that are probably revealed by this leak or is it going to investigate the messengers? [Julian Assange, Editor, Wikileaks, on the massive document pertaining to the US crimes in Afghanistan leaked to the net]



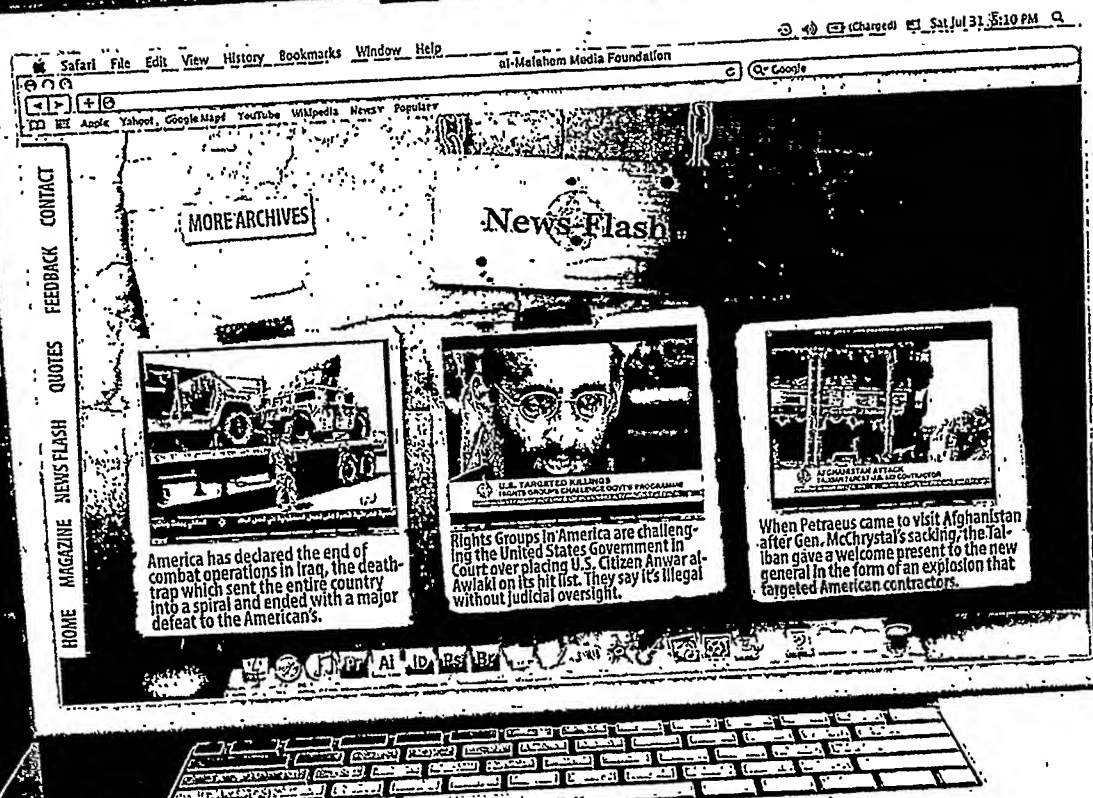
Our enemies are al Qaeda and their allies who are trying to kill us but have killed more Muslims than just about anybody on earth. [Barack Obama, in his Second News Conference, speaking as if America hasn't killed over a million Muslims in Iraq (before the invasion) and don't have blood on their hands from Afghanistan, Palestine, Sudan, and elsewhere.]

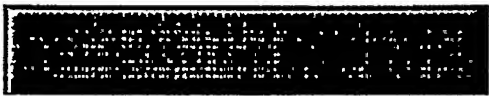
Just Ridiculous!



NEWS FLASH

In Shabwa, Yemen, the Yemeni army launched an attack on al Qaeda. There are no reported deaths on al Qaeda's side. In contrast, the Yemeni army have lost 40 of their soldiers as of this report, and many have been injured.



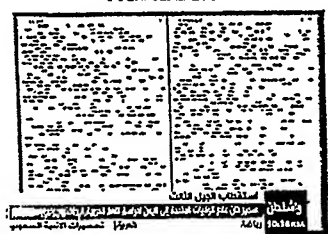


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HOME MAGAZINE NEWS FLASH QUOTES FEEDBACK CONTACT

THE INSPIRE DISTORTION



The first issue of Inspire was struck with a virus that deleted 64 out of its 67 pages. It is also reported that the FBI actively sought the deletion of the online magazine. Why are they so scared?

NY CORDOBA MOSQUE LESSONS



The NY Cordoba mosque issue reveals to us the religious discrimination that exists in America. The polls show that a majority are against the building of the mosque even though the sponsors of the project profess to being patriotic loyal Americans. Isn't it time that American Muslims wake up to the fact that America is Islam's number one enemy?

THE HERO SHARIF MOBLEY



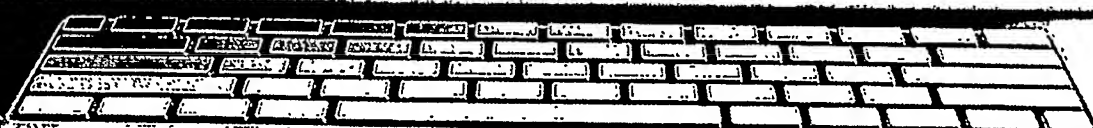
On Jan. 26, Sharif Mobley was attacked by eight masked operatives from Yemen's secret police. He was tortured in prison despite being an American citizen because it was the Americans who made the request for his arrest. Details of his ordeal are beginning to surface.

QUR'AN BURNING CONTROVERSY



The Qur'an burning event led by Terry Jones teaches us the crookedness of U.S. law, specifically its first amendment on the freedom of speech. It reveals that its law is a crime to billions of people who share the same planet. Our Jihad is not

only for the revenge of the murdered and oppressed, but also to replace such laws with justice and fairness. Under an Islamic State, it would be forbidden for even a Muslim to burn copies of the Bible for example. This event is yet another testimony to the falseness of man-made law. Muslims around the world need to ask themselves: whose side are you on? The one that protects blasphemy or the one that protects people from it?



QUESTIONS WE SHOULD BE ASKING

1. If a long time journalist and reporter like Helen Thomas was thrown out for truthful words on the Israeli occupation, doesn't that hint to everyone who's really in control of America?
2. Didn't Uganda's President get the message that if you station your troops in Somalia, your country will go through hell?
3. From the war on terror to the war on al Qaeda, isn't Obama calling every Muslim who follows the principles of Islam – which includes establishing the Global Islamic Caliphate through jihad – a supporter of al Qaeda?
4. Not a single shred of evidence has been produced to incriminate Iman Anwar al-Awlaki; so why has the US Government put him on their hit list?
5. When will President Ali Abdullah Saleh put an end to his lies on al Qaeda and admit that his criminal actions are the reason why al Qaeda has grown dramatically in the past few years throughout Yemen?
6. If there were a nation today that deserves to be destroyed by a nuclear blast, which one would it be? Shouldn't it be the one that has used nuclear weapons on innocent and helpless people?
7. Isn't it strange how the issue of Kashmir ignites flames when an event occurs but the actual long-standing occupation doesn't move us?

INSPIRE

FEEDBACK

A chance for the world to respond

No-one seems to know how to respond to al-Qaeda's Inspire magazine.

Stephen Colbert tried to be funny, as comedians always do. Peter Hoekstra tried to be blustery, as politicians always do. But the real challenge posed by the magazine and the ideology it represents is neither to American comedians nor politicians. It is to the Muslim ummah, the community of Muslims worldwide, a challenge to look honestly at who Muhammad really was and how he responded to those who resisted his claim that he was a Prophet sent from God.

[Taken from Staring at the view blog]

"The magazine is a virtual how-to guide for becoming a terrorist. People don't have to travel overseas or know Arabic to join the radical jihadist movement—they can become a virtual member of al-Qaeda and learn how to carry out terrorist attacks from the comfort of their homes. Al-Qaeda has shifted its focus from committed jihadists going through training camps, to literally trying to inspire attackers globally to act locally, in their communities. This is an unfortunately well-done magazine that is proof positive that al-Qaeda and its affiliates have launched a direct appeal for Americans to launch small-scale attacks here at home. It provides al-Qaeda's warped rationale to carry out the attacks and a how-to guide to get the job done. Now they're just hoping someone picks up a copy and is 'inspired' to do it" [U.S. Rep. Pete Hoekstra, R-Mich., the top Republican on the House Intelligence Committee]

At Tellabs, we publish a customer magazine, formerly known as Inspire. It's a big project every quarter, as we work closely with customers to convey how Tellabs mobile, optical, business and services solutions helped them succeed. It's always a bit nerve-wracking when we go to press, but this quarter almost knocked us off our feet. The week was winding down before the fourth of July weekend when my boss called to ask where the magazine was. I proudly

replied, "It's on press!" thinking he would be pleased. To my surprise, he wasn't. In fact, I could tell by his voice that there was a big problem. What he said next stunned me for a moment. "Al Qaeda just launched a magazine called Inspire!"

[Ted Meister, Marketing Communications Manager]

"We understand the absolute seriousness of a threat from an Al Qaeda-inspired magazine and are attempting to do everything in our power to assist the individuals on that list to effectively protect themselves and change their behavior to make themselves less of a target."

[David Gomez, FBI assistant special agent, speaking on the hitlist in the first issue]

I am a follower of your efforts online and am impressed with all of the work you do for the sake of Allah. Like many others, I have been following the news and learned it was initially difficult for you to deliver the message. Alhamdulillah the infidels were not able to stop us and the magazine was published, and InshaAllah they will not be able to stop us in the future so long as we continue to persist.

My noble brothers, you have proven how determined you are to deliver the message and information that other brothers may find useful in conducting their operations. Not only that I find your magazine to be a wealth of knowledge, however, it also serves as a motivational tool whereas it will make the brothers wait impatiently for the upcoming issues. InshaAllah.

[Ahmad]

I wish to convey my sincerest thanks for this momentous undertaking. Allah will surely reward you for your efforts and bless you for your tireless devotion to His cause and His Word.

[Khalil]

Allahu akbar wa lillah al-hamd, ya ikhwati al-salihin! You have brought such

great joy to my heart with the release of Inspire. Allah reward you with every good thing for this. You are truly a credit to our faith.

[Qasim]

This is the first time that I read your (and our) "Inspire" magazine. This is something that we young Muslims need on a monthly basis. This magazine inspired me to think more about akhirah by devoting my entire life to doing good deeds.

[Brother N.D.]

Indeed today we stand at a point, where in the battle of the hearts and minds the infidels are throwing everything to corrupt the fundamentals of the ummah and instill doubts and hatred amongst the believers. The ploy has been same for ages - "Divide and rule". In such commotion the scholars of truth have always clarified the stance of the mujahidin with their in-depth knowledge and understanding of the Qur'an and Sunnah. We hope and pray you will continue to do the same with detailed analysis and perspective of the fiqh of fighting and operations of the mujahidin.

Alhamdulillah we have received the first issue of the "Inspired". It has indeed been inspiring and opens an all new front of media warfare. When the kuffar continue their diatribe against the religion of Allah, it is indispensable that the voices of truth are also heard. InshaAllah we hope to see many more issues of the magazine and your valuable contribution in it.

The caravan in the path of Allah is moving and many of us crave to join in. For those in the process and living in Dar al-Kufr we ask for your advice. We also seek counsel on dealing with the different sects and the guidelines for da'wah.

[Brother MS]

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UNTIL WE TASTE WHAT HAMZA BIN ABD AL-MUTTALIB TASTED

SHAYKH USAMA BIN LADIN

I also reassure our people in Palestine in particular that we will expand our jihad – Allah permitting – and will neither recognize the borders of Sykes-Picot nor the rulers whom colonialism put in place.¹ We – by Allah – haven't forgotten you after the events of the 11th, for can the man forget his family? But following those blessed raids which struck the head and heart of global unbelief and the biggest ally of the Zionist entity, America, we are today occupied with attacking and fighting it and its agents, especially in Iraq, Afghanistan, the Islamic Maghreb and Somalia. And if it and its agents are defeated in Iraq – Allah permitting – then it won't be long before the armies of the mujahidin set out, brigades followed by brigades, from Baghdad, al-Anbar, Mosul, Diyala and Salahuddin to bring back to us Hittin, Allah permitting.

And we won't recognize any state for the Jews, even if on one hand span of the land of Palestine, the way all the Arab rulers did when they adopted the governor of Riyadh's initiative a few years ago. And it wasn't enough for them to commit that major catastrophe until the people recently saw the shepherdess of surrender herd them in flocks to Annapolis, doing with them what the Americans did with their forefathers before, but not for them to be sold: no, for them to sell, and sell what? Sell Jerusalem, al-Aqsa Mosque and the blood of the martyrs, and there is neither power nor strength except with Allah. May Allah do to them as they deserve. And with this, it was confirmed to the people who is trustworthy, who is a traitor, and who is it who is moved by Zionist hands:

*The wound of al-Quds continues
To irritate my side
The burning of its tragedy is like fire
Flaring in the gut
I didn't betray the covenant of Allah
When the states betrayed it*

In addition, we shall not respect the international charters which recognize the Zionist entity on the soil of Palestine, the way the leadership of HAMAS respect them, or the way some of the leaders of the Muslim Brothers stated that. Rather, it is jihad to liberate all of Palestine from the river to the sea, Allah permitting, placing our hands in the hands of the truthful mujahidin there from the foundations of HAMAS and the other factions who condemned their leaders for their deviation from the truth. So blood for blood and destruction for destruction, and I repeat the oath: by Allah, we shall help you even if we have to crawl on our knees, until we taste what Hamza bin Abd al-Muttalib tasted.□

¹ (The Open Meeting with Shaykh Ayman al-Zawahiri, 2008)

MY LIFE IN JIHAD

THE STORY OF COMMANDER UTHMAN AL-GHAMIDI



I WAS LIKE ANY OTHER YOUNG man running after making a living in a cheap world. I finished high school and then enlisted in the navy. I was in the navy for two years, oblivious to what was happening to my Islamic nation and caring for nothing but making ends meet. But I wasn't happy. I was not feeling satisfied and an internal conflict within myself was brewing. That was until the day came when Allah guided me to the true path. I left my work and spent my time in the masjid. I began searching for opportunities of doing good to make up for my shortcomings towards my Muslim *ummah* for all of those long years. But I didn't find what I was doing was enough. The Muslim *ummah* needed more than just relief work and sponsoring orphans and widows. It needed to be saved from its enemies that were surrounding it. It needed those who would cure its deep wounds and I knew that could not be achieved except through jihad and preparation for it. That is when I decided to go to the Islamic Emirate of Afghanistan, the land of mujahidin under the leadership of the Taliban. There I could receive the training I needed. But I could not travel since the Saudi government does not allow its military personal to travel outside

of the country except after receiving a special permit and after long and complicated procedures. So I tried to get relieved from my military duty but there were some financial requirements that stood in the way. Therefore, I decided to find other means to get out of the country. I tried finding help in obtaining a fake passport but to no avail. I prayed to Allah to make things easy for me. That is when I found a brother who not only arranged to get me a fake passport but he also provided me with the money needed for my journey. The zero hour approached and I greeted my family without telling them my destination of travel. I traveled through a few local airports before embarking on my trip to Karachi, Pakistan after transiting at Bahrain and Doha. With the help of Allah, the mujahidin are able to get over the most difficult of obstacles. We should put our trust in Allah.

After my arrival at Karachi airport, I took a taxi to a close-by hotel where I spent the night. The following day I called the coordinator to inform him of my arrival. Shortly after that, the hotel reception informed me of a man asking to see me. I carried my luggage and went out to meet the brother who came to pick me up in a

taxi. The brother was Arab and after exchanging with him the agreed upon code words, I rode with him. I was impressed with the organization of the brothers, their transportation, communication network, their coordination, and they even provided new passports for us. They were like a state within the state. What was most impressive was their devotion to their work even though they were volunteers and were not receiving pay.

During our ride to the guesthouse, the brother was taking every opportunity to welcome me. At the guesthouse I saw men from different nationalities and they were all welcoming me with smiles on their faces. All of these brothers came together for one purpose: to serve Islam, and each one of them had his own program and destination to head towards. I put my bags in one of the rooms and met the Amir of the guesthouse who offered me to call my family to let them know that I arrived safely. I spent the night at the guesthouse and the following day arrangements were made for my trip to Afghanistan so I boarded a plane from Karachi airport to Quetta airport on the border with Afghanistan. From there we took a taxi towards





the capital of the Islamic Emirate of Afghanistan, Qandahar. When we passed the Pakistani border, we prostrated to Allah to thank him for allowing us to reach Afghanistan. When we arrived at Qandahar, we were welcomed by brothers from the Taliban who used to repeat: "You are Arabs and we love you for the sake of Allah." We were then taken to the guesthouse for the new arrivals. We arrived there at sunset and I spent my night with the best of all men. The following day we were woken up by the arrival of a few vehicles carrying armed men with a van in between. When the vehicles stopped, all the armed men disembarked their vehicles and gathered around the van and opened its door. To our surprise, Shaykh Usama came out to visit us and welcomed us himself. He greeted us one-by-one and was inquiring about our news. He was especially eager to inquire about

news from the Arabian Peninsula. The Shaykh left after instructing us to leave for the Faruq camp. We prepared our luggage and the following day we were taken to the factory where real men are fashioned: the al-Faruq camp. It took us a few hours to get to the camp and when we arrived the instructors greeted us with smiles on their faces. When I saw how we were welcomed and greeted at this camp, I compared it to the way we were received at the navy. We were received with ridicule and profane words and I remember one of the officers saying: "leave your good manners, honor and manhood at the outside gate and when you leave you may take them back if you want but you are not allowed to have any of that in here. What we expect from you in this place is blind obedience." After welcoming us, the instructors left except for one who introduced himself to us and told us that he is our instructor. He read to us some instructions and then took us around the camp and gave us a brief introduction to the training courses that were being offered. He left us to prepare ourselves for the start of our training the following day. Our training began and the hours and

days passed with us going through a combination of military and religious training. From time to time Shaykh Usama would visit us to raise our spirits and encourage us. He would also tell us that some of our brothers were about to strike America on its soil and he would ask us to pray for them.

After about a month, the Shaykh instructed us to be divided into groups. I was chosen among a group of fifty brothers to accompany the Shaykh. We left the camp in a bus and spent the night at a guesthouse. We were then taken to Kabul. After a few days we received the news of the assassination of Ahmad Shah Masood and we were very pleased to hear it. Then we headed towards Torgar, next to Jalalabad, in the East of Afghanistan. This is the same place where Shaykh Usama gave his famous oath: "America will not live in peace and security until we live it in Palestine." During the day of our arrival, we were listening to the news attentively since the Shaykh told us the operation would be soon "so keep your ears close to the radio". A few hours later the world was struck with the news of September 11th. We couldn't believe it at first. We had humiliated America and struck it on its soil using its own planes as weapons. We damaged its economy and weakened its strength and we had them drink from the same cup they have been having our ummah drink from for years. Now we were equal, sending the clear message: We kill from you as you kill from us and as you strike terror in us we

o strike terror in you. That was a special day. The mujahidin were happy and they were happier when they saw the celebration of the Muslim ummah, especially our brothers in Palestine. The issue of Palestine was one of the main reasons for us attacking America. We wanted to take revenge for our brothers and sisters in Palestine by striking at the nation that is the reason behind the existence of Israel. It became clear to the close and far that the mujahidin are able to take revenge and defend the ummah even though they are undersized in numbers and provisions.

After the celebrations, we began to prepare ourselves. The Shaykh along with some of the leaders moved to a secure location while we prepared the area for the fight. We drew maps, surveyed the area, and dug trenches. A few days later we were instructed to head for Tora Bora and I was one of the first to go up the mountain. The mujahidin were trickling into the area until we reached a total of a little over three hundred fighters (America falsely claimed that we were three thousand). We began preparing the area for the fight with America and its

allies by digging trenches and taking our defensive positions on the mountains.

On the 7th of October 2001, the Americans started their bombing campaign. They began with Kandahar followed by Kabul, Jalalabad and Tora Bora. The bombing was atrocious but the mercy of Allah was surrounding us and we fell into a deep sleep. The next day I asked some of the other brothers I met and they described going through the same experience.

The bombing over Tora Bora was increasing. It was relentless. That was because of the rumors that Shaykh Usama and Dr. Ayman were present. They were with us and they were going through what we were going through.



They refused to leave us except one day before our retreat and only after our insistence that they must evacuate the area.

Bombs were falling like rain. But the mercy of Allah was also falling down on us like a rain that was much heavier and mightier than all the rockets and bombs that America could send. There was no fight on the ground except with the Afghan hypocrites during the final twelve days.

We received our orders to retreat to Pakistan. We left Tora Bora and left behind us the memory of those eventful days. We also left behind fifty martyrs whom musk emanated from their bodies. After a march of three days where we would drink and eat snow and sleep over snow; where we would descend a mountain only to climb another, we reached to

a tribe on the Pakistani border. The tribe welcomed us and hosted us in their homes but we didn't know that we were in the wrong place. We trusted them and gave them our weapons in order to make our movements easy inside Pakistan. After one day, they gathered us into a masjid where we found three buses parked outside and the entire area surrounded by the Pakistani police and army. We realized that this tribe had entrapped us and that we had been sold off to the Pakistani government. We were around a hundred brothers. Some of us tried to run away from the masjid. I was one of those. There was another brother with me and then a short while later we were joined by a third. We asked a tribe member to help smuggle us to the gulf, which he agreed to do, and he hosted us in his house. A fourth brother joined us so we divided into two groups of two. The first group reached safely but my companion and I fell into a checkpoint, got arrested and were beaten badly because we tried to resist. We were then taken to a nearby prison where we stayed for a day before we were transported to Kohat military prison. In Kohat, when we saw our other imprisoned mujahidin brothers, the imprisonment became easy on us. During this time the Pakistani government interrogated us and following that we were visited by the FBI who took our photographs and fingerprints. We stayed in this prison between two to three weeks. Following that we were transported in large American cargo airplanes. The journey took a few hours before we landed in Qandahar where the Americans set up a temporary base. We were taken away to the base in a very brutal way. On the base, various

forms of horrific methods of torture were used on the prisoners. The torture led to the deaths of some of the brothers. The Americans were also using a variety of means to insult our religion. The duration of our stay on the base varied. Some stayed for a few weeks and others for a few months. I chose to be straightforward with the investigators and I told them that I was in Afghanistan for the purpose of jihad and that I trained at al-Faruq camp. This led to my speedy transport to Guantanamo Bay prison. My stay on the base was for a total of two weeks.

I was taken on board a cargo plane for a long journey. Scenes of this journey were shown on the media. In that journey we were not allowed to speak or move and we were prevented from seeing or hearing anything. The journey was for more than 24 hours. We were greeted at Guantanamo with swearing and beating as we were dragged to our cells. That is when the dirty American program began against us. They insulted our religion and we were subjected to physical and psychological forms of torture through sleep deprivation and exposure to hot and cold weather in special rooms. We were also used as guinea pigs for their experiments. For example, they would experiment certain drugs on us so that one would find one of us for days unable to sleep while his neighbor is sleeping endlessly for a few days. One of the brothers would joke and say: "It seems the Americans have taken us as spare parts for themselves". They would expose us to hunger and they would try to seduce some of us through women. Nevertheless, with all this torture and temptation, Allah

سعودي

مظفر بن أمينة

عثمان احمد عثمان بن عميرة القامدي

م: ١٣٩٩/٧/١١

م: ١٣٩٩/٧/١١

م: ١٣٩٩/٧/١١

م: ١٣٩٩/٧/١١



was protecting us. We would defend the Qur'an and take from them what we wanted by force. The Muslim is honorable if he takes jihad as his path.

We were able to receive news of the mujahidin, even though thousands of kilometers stood between us and the lands of jihad. Sometimes we would know about something happening in the world without actually hearing the specific news about it. For example, we would know about a defeat of the Americans when the flags on the base would fly at half-staff. Sometimes news would reach us about Afghanistan. During that time we heard a lot about Abu Layth al-Libi. We would also receive news about our brothers in the Arabian Peninsula and we were with them with our souls and prayers.

One day the prison guards came in happy and they were dancing. When we asked them what was the reason of their joy, they said that the U.S. has invaded Iraq. One of them proudly said: "Yesterday we took Afghanistan, today we have taken Iraq, and tomorrow we will take Makkah." That is their plan and one of them said that that is what they were taught at church. However, their dreams were shattered by the real men of the ummah such as Abu Mus'ab al-Zarqawi. We used to threaten them and anger them with the name of

al-Zarqawi to the extent that some of them would return to apologize to us for what they had done. There were some soldiers who committed suicide before being deployed to Iraq because of their fear of Abu Mus'ab and the mujahidin.

The sacrifices of the mujahidin played a role in our release from Guantanamo. In fact they are the main reason behind our release as one of our lawyers said: "The path of the legal system is a long one and it will not get you out of here any time soon, but the knife of Abu Mus'ab al-Zarqawi would." After spending five years at Guantanamo, I was told that I would be released. But my release was delayed for a month because I told them as soon as I am released I would join the mujahidin again. During this month, they killed three of the prisoners in the same section of the prison where I was located. With my imminent release after five years of captivity, feelings of sadness and happiness were overcoming me. Farewell was very difficult. My heart was tearing apart for having to depart from the brothers whom I spent the past five years with. We were transported in a large armored bus to the airport where a Saudi jet was waiting for us. There were sixteen of us and we boarded the jet. It had seventy men onboard, the crew plus men from

the intelligence service and police. We boarded the plane while giving a final glance at Guantanamo Bay, the place that Allah blessed us with raising on it the call to prayers and worshiping Him on its soil. The plane landed in Riyadh after transiting in Morocco for refueling. At our arrival in Riyadh, we were taken by bus to the prison of al-Hayer. This is the prison where our great scholars, chaste sisters, and mujahidin brothers have been imprisoned for many long years. When we reached it, they put us all in a cell where we remained for three months. We were released for a week and during that week I got married. They then put us back in jail for four months. The government officers interrogated us and we were subjected to a rehabilitation program where we would meet with government clerics who would try to convince us that jihad today is *haram* unless the ruler allows it. How can the ruler who is himself an apostate and is an agent of the Americans order jihad against America! These Shaykh's requested us to condemn the work of the mujahidin of Arabia such as al-Miqrin and al-Awfi but we refused. One of our brothers refused to shake hands with Muhammad bin Nayef (Assistant Secretary of Defense) because he said his hands are soaked with the blood of our mujahidin brothers. Until the moment of writing these



lines, this brother is still behind bars, may Allah hasten his release. Another brother was given money to get married but he used the money to finance a mujahid who was going to Afghanistan. Out of their foolishness, the al-Saud government thought that they could buy us as they have bought their clerics such as those in this rehabilitation program. I will give one example of the Shaykh's in this program: One brother was being advised by this Shaykh who told him that *du'ā* alone is sufficient and that there is no need for jihad. So the brother asked him: "If someone comes in to your house and wants to rape your wife, would you just make *du'ā* and not defend her?" The Shaykh said: "Yes. I would make *du'ā* and I would say to him: I ask Allah that you do not enjoy her!" These are the Shaykh's of these rehabilitation programs, the slaves of money. When our days in prison were over, we were released from the small prison to a larger one. We were freed but we were still like prisoners. We were hounded by the intelligence services and their laws and regulations were being pounded on us. We were continuously being called in for questioning and they would use the excuse that they just wanted to check on our wellbeing.

The vehicles of the intelligence services would follow us wherever we went. Our every move was being monitored. We were then banned from traveling to any local city except after obtaining a written permission. We had to furnish information on the type of vehicle we intended to use for travel, the number of people who would accompany us along with their names, the place of destination, the exact locations we planned on visiting, when we would return, and we had to provide mobile contact numbers that could be used whenever they wanted to contact us. Restrictions were increasing by the day. During this time we were searching for ways to join our brothers at the fronts of jihad. We were able to establish some contact with our brothers in Yemen. We prepared our departure route but the surveillance on us was increasing. My entire village was being surrounded and wherever I went, I would be followed overtly. This shameless pursuit would occur even if I was being accompanied by my family. If I went into a masjid to pray, they would come in to pray. If I entered a store, they enter after me, if I ride my car they ride theirs, if I come out of my car they would come out of theirs. I prayed *istikhārā* and decided to start my journey towards Yemen. When I did, heavy rain fell which made visibility so difficult that I was able to sneak out in the presence of all the intelligence officers that were following me. All praise is due

to Allah. I wish that I had put dirt on their heads just like the Messenger of Allah ﷺ did in his *hijra* to let them know that I was about to make my own *hijra* too.

We traveled to join our beloved mujahidin brothers. We traveled to the land of honor. We passed through until we reached the border of Yemen where we left behind our car and left behind us this worthless world to go to the land of *imān*, the land of the *ansār* who have given the greatest examples of supporting, hosting, and sacrificing for the religion. Their welcoming of us was amazing. We are now living with the finest of brothers.

Finally, I have this message to the al-Saud rulers: Die in your rage.

I ask Allah to grant us steadfastness and support and I encourage my brothers to prepare for jihad and to fight jihad. The doors of jihad are many and one of them is the individual jihad. Dear brother, never belittle your ability. Ramzi Yusuf was a single individual and yet he was an example of someone who fought jihad alone. Do not let the American soldier, the British or Danish soldier or any other disbelieving soldier be better than you in defending his principles and realize that this is the price you need to pay for Paradise. Paradise is where you will see things which an eye has never seen, an ear has never heard and a mind has never imagined. □

FORT HOO
EAST GAT

ABU MUJIB AB AL-SURI

THE JIHADI EXPERIENCE



THE OPEN FRONTS &
THE INDIVIDUAL INITIATIVE

SECOND: THE SCHOOL OF OPEN FRONTS IN THE PRE-SEPTEMBER WORLD¹

The meaning of Open Fronts is that there are mujahidun forces whose presence is overt and linked to permanent bases. They fight the enemy forces on open battle lines, or they fight a guerilla war from those fixed positions. I will illustrate this with some examples from our experience: 'The First Afghani Jihad', 'Bosnia', 'Chechnya' and then 'The Second Afghani Jihad in the Era of Taliban'. As I said, this method was proven, in contrast with previous methods. Some points are:

1. Overwhelming military success:

This in spite of the enormous difference between the mujahidun and the enemy in equipment, weapons, technology and all material balances. In the first experience, the Afghani mujahidun, and the Arab and Muslim mujahidun who

were with them – as previously explained – managed to, in spite of their shortcomings, defeat a great state and have folded its flags forever, Allah willing.

In Bosnia, a handful of Arab, Turkish and Muslim mujahidun were able to alter the balance of power in the Serbian genocide war, and they performed miracles. It is enough to mention that 60,000 soldiers from the American forces were stationed at sea outside the coasts of Bosnia and Serbia, and they put as a condition for entering Bosnia after the Dayton agreement, that 600 Muslim mujahidun should leave the country! So every man planted terror in a hundred soldiers from the Great Empire and its allies!

As for Chechnya, there is no objection that the military miracles which occurred had stunned the world, when a handful of men withstood the Soviet military apparatus! From a people whose population is less than a million, in a country not bigger than 50,000 square kilometers!

In this way, the faithful mujahidun

proved that on the fields of overt confrontation, they are exceptional fighters. The imbalance [of power] between them and the enemy did not stand as an obstacle for them or for the victories.

2. Structural security success:

Considering that the confrontations were overt, the regimes' intelligence did not have any role worth mentioning, in that they had a role in the abortion of those fronts. Rather, the participation on the battlefield was a security barrier by which many of the infiltrators and the intelligence agents were detected, so they had to repent or flee... their activity was limited to observing the movement of secret organizations who took refuge on those fronts, and not abortion of the fronts themselves.

3. Agitation success:

This is the third important matter, because those causes succeeded in mobilizing the Islamic Nation, with its hundreds of millions, behind them. This is in contrast to the experiences of the secret organizations, since

¹ The following text is taken from his book, 'The Global Islamic Resistance Call', Ch.8 /Sec.4.





the oldest jihadi organizations were unable to mobilize the people of the limited region where they were confronting the regimes. Most of the Islamic Nation's people had not even heard about their struggle, let alone supported them! However, in the case of the Open Fronts, the Islamic Nation with its hundreds of millions rose to support and advocate them, and her devoted sons joined the Fronts. The Shaykh's and elders prayed to Allah for the mujahidun's victory, and rich and poor Muslims alike donated their money and supported the jihad.

The mobilization for jihad that the Fronts generated was enormous... and the agitation to those causes was successful in a startling way.

4. Educational success:

The Islamic educational theory is based upon direct acquisition of knowledge, and on [role] models and examples of good behavior. This has been the case from the Prophet ﷺ to his Companions, may Allah be pleased with them, and from them to the *Tābi'īn* (followers), and from them to the *Taba Tābi'īn* (followers of the Followers). Then, to the senior clerics and the venerable forefathers of the Islamic Nation, and then to their students and followers, and in this way throughout history...

This cannot be done today, however, under the conditions of secret education. It is not possible to provide time or space for giving real doses of the education. Also,

the secrecy does not provide any opportunity to become acquainted with the role model, the leader and the shaykh... and to be influenced by him and take him as a model. By contrast, the jihad on the Fronts provided all of this... but unfortunately, the leaders who were

in command in that period were largely incapable in terms of giving attention to education (*tarbiyyah*) in its various forms, and the troops gave attention to military and combat education only. However, this incapability cannot deny two points: First, that education was possible. And second, that it was conducted in a partial manner and by some people. It had a great impact, such as in the Afghani and Bosnian experiences, and much greater than in the experiences of the secret jihadi organizations.

5. Political success:

Political success is the realization of goals and slogans... And the goal of every jihad has been to defeat

the enemy and to establish Islamic rule. In the first Afghani experience, the success was complete...

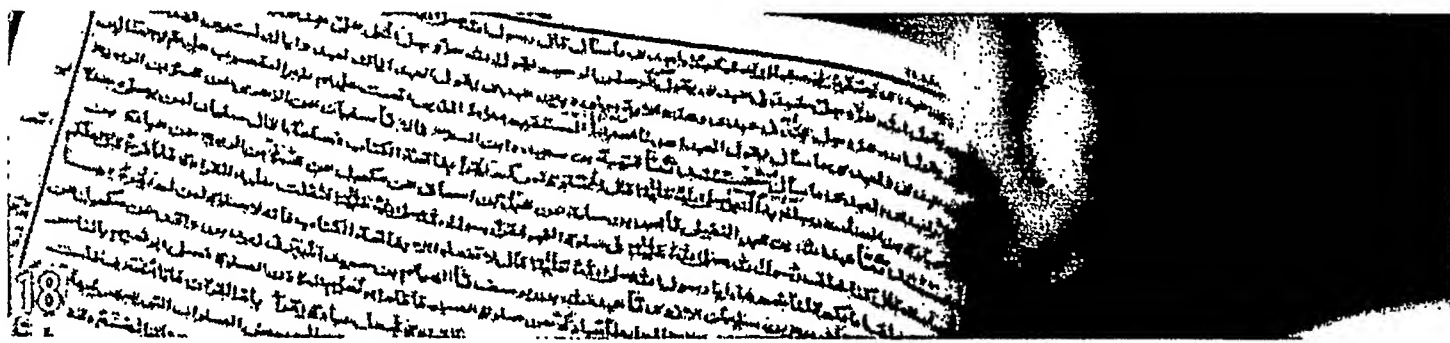
After passing through trials and tribulations, the jihad resulted in the emergence of the Islamic Emirate. The dream came true. Although it was shattered after some time, it will

return soon, Allah willing. In the case of Bosnia, the goal was to save the Muslims from genocide, and this was realized. However, the rise of an Islamic State in the heart of Europe, and in the light of the New World Order, was an impossible matter. I think that whatever was realized, in view of the circumstances, was largely a success. In the case of Chechnya, the political project was not realized in spite of the military

successes, because the strategic geographical factors for Chechnya as a country, and the given facts and numbers of its population, make this a semi-impossible task. The persistence that was realized is regarded as a historical victory.

In general, political success is connected to factors, which are further away than those I teach in this

Thus, we are able to summarize by saying that the experience on the Fronts is regarded as a successful method of confrontation, when compared with the methods of the regional, hierarchical and secret organizations, which failed completely on all levels...



"Since then, tens of individual operations have taken place here and there, in various spots in the Arab and Islamic world, and are still taking place"

paragraph, which are concerned with the military performance...

Thus, we are able to summarize by saying that the experience on the Fronts is regarded as a successful method of confrontation, when compared with the methods of the regional, hierarchical and secret organizations, which failed completely on all levels... this in spite of the devotion and sacrifice provided by the mujahidun, and the achievements and victories that were realized, which in the end were futile, as a result of what we said above. {And the command of Allah is a decree determined} [al-Ahḏāb: 38].

However, the theory of resistance on Fronts has been subjected to decline in the post-September 2001 world. America has employed her stunning technological superiority, and used it for her strategy of decisive air strikes and complete control over space and the electronic world. We will discuss this later, Allah willing.

THIRD: THE SCHOOL OF INDIVIDUAL JIHAD AND SMALL CELLS

This jihadi school is very old... maybe its first experience was the unit of the Prophet's great companion Abu Basir, and his well-known story when he formed the first guerilla group in Islam, and the great companion Abu Jandal subsequently joined him. A testimony to this method is what happened at the end of the life of Allah's Messenger ﷺ when al-Aswad al-Ansi apostatized in Yemen, seized power and suppressed and humiliated the Muslims there. The man who put up resistance, was a blessed man from a blessed family, as Allah's Messenger ﷺ. He carried

out individual operational activity on his own initiative. He assassinated al-Aswad al-Ansi, altered the balance of power, and consolidated Islam in Yemen. Gabriel brought Allah's Messenger ﷺ the good news of this decisive victory, which was won by a handful of enterprising men.

Throughout Islamic history, individual initiatives were repeated. During the Crusader wars, the corruption of the Emirs and the disintegration of the Islamic Nation, groups of mujahidun fighters resisted the catastrophe, before the rise of the Zengid State, and then the Ayyubid State. Many isolated units and groups performed the religious duty of jihad. In contemporary Arab history, a well-known story is when a single mujahid was able to alter the balance of power, and to influence the course of a large colonization campaign. This happened when the mujahid Suleyman al-Halabi, Allah's mercy upon him, fled from Aleppo — my old city — in North-Western Syria to Jerusalem, where he asked one of the city's clerics to issue a *fatwa* on killing Kléber, the commander of the French campaign in Egypt, whom Napoleon Bonaparte had appointed as his successor. He then went to him and killed him, and this was one of the reasons for the departure of the French campaign from Egypt. The only price of this victory was the achievement of Suleyman al-Halabi and his shaykh, who issued a *fatwa* saying that al-Halabi would be a martyr in Allah's cause, and the two of them were executed, may Allah's mercy be upon them.

Since the second Gulf War (Desert Storm) in 1990, and the emergence of the New World Order, this school

has been revived. Since then, tens of individual operations have taken place here and there, in various spots in the Arab and Islamic world, and are still taking place... Sayyid Nusayr killed the fanatic Zionist rabbi Meir Kahane in the United States. He was one of the most hard-line Jews towards the Muslims in Palestine. He had a program for expelling all Palestinians from Palestine. As a result of Kahane's assassination, his group was dissolved and vanished. In 1993, Ramzi Yusuf, one of the Afghan Arabs (he is a Balochi Pakistani), and a group of mujahidun tried to blow up the tower of the World Trade Center in New York.

In Jordan, a Jordanian soldier from the Border Guards boldly opened fire at a number of female Jewish students who were making movements that were mocking the Muslim prayer, and killed a number of them. In Egypt, the heroic Suleyman Khatir opened fire, by independent decision, at a number of Jews at the Egyptian-Israeli border. At the Jordanian border with Israel, tens of border-crossing operations were carried out by young mujahidun, some of them were not carrying anything except a kitchen knife for attacking the Jewish patrols on the Western banks of the Jordan River! In Beirut, mujahidun climbed to the roof of a building and fired a number of RPG rockets at the Russian Embassy during one of the Russian campaigns against Chechnya. During the days of the Gulf War, an old Moroccan stabbed ten French tourists in Morocco, and the body of an Italian was found in the Emirates. A youth stabbed a number of foreigners in Amman, Jordan, and fired upon them. In Palestine, many individual operations were carried out by insurgent citizens against the settlers or the occupation soldiers.

ABETTING INFORMATION MANUFACTURE DISTRIBUTION AND STORAGE OF EXPLOSIVE MATERIALS
RAMZI AHMED YOUSEF



19

In Pakistan, mujahidun have killed a number of Americans and Jews. In Egypt, a citizen delivered a letter to Hosni Mubarak, and then stabbed him with a knife. He was killed by the guards. In Jordan, an outstanding group consisting of four men created a cell to assassinate Freemasons in Amman, and succeeded in executing a number of them. They were subsequently arrested after clashing with the police, and some of them died as martyrs. And so on...

As for this spontaneous method, which started to spread with the intensification of the attacks of the American campaigns against Muslim countries, the adoption of the Zionist project in Palestine, and the spread of news through satellites and communication networks, we may make the following observations:

1. Military success: This is concluded from the amount of fear and the terror that was planted in the enemy, and its influence on his interests. Some operations in 1994 even summoned more than 34 presidents, headed by Bill Clinton, to the *Sharm al-Shaykh* conference for combating terrorism.

2. Security success: Which means that these spontaneous operations performed by individuals and cells here and there over the whole world, without connection between them, have put the local and international intelligence apparatus in a state of confusion, as arresting the [members] of aborted cells does not influence the operational activities of others who are not connected to them. I have made use of this observation, to a large extent, when shaping the desired operational concept of the cells of the Global Islamic Resistance Call.

3. Agitation success: The issue of individual jihad was a great agitation success. It had great influence on awakening the spirit of jihad and resistance within the Islamic Nation, and it transformed unknown individuals such as al-Diqamsa,

Suleyman Khatir, Sayyid Nusayr and Ramzi Yusuf into becoming symbols of a nation. The crowds cheer their names, people's thirst for revenge is satisfied, and a generation of youth dedicated to the Resistance follow their example.

4. From a political perspective:

These spontaneous operations performed by individuals and cells here and there over the whole world, without connection between them, have put the local and international intelligence apparatus in a state of confusion, as arresting the [members] of aborted cells does not influence the operational activities of others who are not connected to them.



It has been observed that these events remained as responses and emotional reactions here and there, but number-wise they never became a phenomenon, in spite of their ferocity and their long history of existence. We will explain the reasons for this when we formulate the organizational and operational theories, Allah willing.

5. Educationally: The absence of a common program for these resistance fighters led to a lack of an educational dimension for this phenomenon. This is a shortcoming, which it is possible to avoid, as we will see, Allah willing.

It has also been observed that this method had a partial success, especially with regard to its impact

on the enemy, and the fact that the method makes it harder for the security agencies to defeat the Resistance.

From the investigative study of these three schools of jihad over the past period, we deduct some very important principles:

1. It is no longer possible to operate by the methods of the old model, through the 'secret-regional-hierarchical' organizations, especially after the September 11th events and the onset of the American campaigns, where the great majority of the existing secret organizations were destroyed, and the conditions made it impossible and futile to establish other secret organizations after this model.

2. We need to concentrate the research on the methods of the open fronts, and the methods of individual jihadi operational activity, along with the methods of total resistance (*al-muqāwama al-shāmila*) in order to develop them, this in order to deduct a military and organizational theory which is suitable for the coming period. This by using methods whose benefit has been established. And those two are; operational activity at the open fronts, and secret resistance through individual jihad and small

cells. Before we discuss these two methods, however, it is appropriate for us to turn our attention to an important matter, and that is the necessity of planting the idea of globalizing jihad in all fields. The enemy has forced us to do so, and the conditions help us to move in that direction, in accordance with our principles which are originally universal. This is one of the axioms of the doctrine.

Our new method for jihadi operations in the Global Islamic Resistance Call is a global method and call. Likewise, the present military theory is also dependent upon moving on a global horizon. This is a basic factor in the military movement, besides being a strategy, political, and religious doctrine.



THE IDEA OF BELONGING TO THE WHOLE ISLAMIC NATION AND ITS NECESSITY FOR JIHAD

This occurs on the level of religious belief, it is a personal sense of belonging, a geographical affiliation, etc. If we go to any Muslim now, and ask him: 'where are you from?' Indeed, he will mention his country; from Egypt... from Syria... from Tunisia... from Saudi Arabia... etc... He will not mention his city first, and tell you that he is from Damascus, Beirut, Cairo or Tashkent... because he is committed to the borders of Sykes-Picot, drawn in his mind by colonialism.

What we now need to establish in the minds of the mujahidun who are determined to fight, is the true sense of belonging and commitment, which is according to the words of the Almighty: {Verily, this brotherhood of yours is a single brotherhood, and I am your Lord and Cherisher; therefore serve Me (and no other)} [al-Anbiyā: 92].

Al-hamdullilāh, the enemy's military attack now has put us within the borders of the same map, it is called 'The middle area of operations' (*mantiqat al-'amaliyyat al-wusta*) and in practice, it includes most of the states and countries of the Arab and Islamic world. It is the same in the political field, with the ideological, economic and civilizational attack... Bush has put us all on one map, which includes the same area, and its political name is 'the Greater Middle East'.

Hence, the enemy has globalized our cause by his attack on us, *wal-hamdullilāh*. This helps those

who are not supported by belief and understanding, to move towards this universal (*umamī*) thinking, which is among the fundamentals of our religion.

One must pay attention to the fact that this universal commitment has an important military dimension, which helps us to understand the military theory of the Global Islamic Resistance Call.

Strategically speaking, this theory emerges from the universal dimension of all parts of the larger Islamic homeland (*al-watan al-islāmī*), and it cannot succeed if we take away this global universal (*umamī*) dimension.

If we should enter a jihad at the Open Fronts, and decide to confront America at the Open Front, we will find that in order for jihad to succeed on any front, it requires certain strategic conditions. These conditions are only present in limited areas in the Islamic world. When these fronts need a troop of mujahidun from any Islamic country, reinforcements of different kinds of special expertise from any country will fill important gaps on those fronts whenever they emerge.

In individual, secret jihad, the operational activity also takes place on a global and universal horizon. The horizons for this operational activity open up regardless of borders and countries. The enemy occupies Iraq and we fight there, the same in Palestine now... It became a duty for the mujahidun in Tunisia, or Morocco, or Indonesia... to go to Iraq to rush to his brothers' aid... however, few are probably able to

do that, and it will become harder with time, because the apostate regimes in the areas of confrontation cooperate with America against the mujahidun. But any Muslim, who wants to participate in jihad and the Resistance, can participate in this battle against America in his country, or anywhere, which is perhaps hundreds of times more effective than what he is able to do if he arrived at the open area of confrontation.

It is absolutely necessary to have a sense of commitment to the Islamic Nation and its world, in the geographical, political and military dimensions and in every field.

Whoever looks at these established borders, curved and strangely twisted as they are when they draw the maps of our countries, see the drawings by the pens and rulers of the infidels in the colonial powers' ministries. It is strange, then, that these borders have been engraved in the minds and hearts of the majority of the sons of this Islamic Nation. It is astonishing that this catastrophe is not older than a few decades only. It happened after the downfall of the Islamic Nation's broad political entity in 1924, with the fall of the last of the symbolic Caliphs of this nation.

We must open the minds and hearts of the Islamic Nation's youth, so that they feel commitment to the Islamic Nation as a whole. This is a fundament in the religion and the faith, as well as in the politics and the strategic military concept.

Now, let us move on to our military theory. □



In the next edition of *Jihadi Experiences*, al-Suri describes his military theory: "The jihad of individual or cell terrorism, using the methods of urban or rural guerilla warfare, is fundamental for exhausting the enemy and causing him to collapse and withdraw, Allah willing. The Open Front Jihad is fundamental for seizing control over land in order to liberate it, and establish Islamic law, with the help of Allah. The Individual Terrorism Jihad and guerilla warfare conducted by small cells, paves the way for the other kind (Open Front Jihad), aids and supports it. Without confrontation in the field and seizure of land, however, a state will not emerge for us. And this is the strategic goal for the Resistance project."



Don't seek help from materialism...

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اَسْتَعِيْذُوْا بِالصَّبْرِ وَالصَّلٰوةِ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ

O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient.
[al-Baqarah: 153]



Obama's Ploy and the Peak of Islam

shaykh ibrahim al-banna*



Jihad is the peak of Islam and the operation that the mujahidin performed on the 11th of September represents a virtuous act. The mujahidin performed their duty against American oppression. The mujahidin by the will of Allah will carry on jihad to establish justice between mankind and to remove American oppression and tyranny. America is arrogantly corrupting on earth and has killed innocent women and children in Afghanistan, Iraq, Somalia and Yemen through their bombings. America has killed more than a million and a half Iraqi children during their ten-year embargo on that nation.

We would like to say to the American people that your president Obama is deceiving you in his claim that his war is a war against al-Qaeda rather than a war against Islam. This is a crusade just as his predecessor Bush has declared and Obama is following his footsteps and Muslims understand this fact. We will not

** Shaykh Ibrahim al-Banna is a graduate of religious studies at al-Azhar University.*

stop targeting you on your soil and elsewhere as long as you are occupying our land and bombing our homes and killing our children, women and elderly, and as long as you are supporting the Jews in their occupation of Jerusalem.

Realize that the heroic mujahidin who sacrificed their lives for the sake of Allah on 9/11 have given a great example of sacrifice and defending their religion and people according to what was revealed in our holy book: {Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment} [at-Taubah: 111]

We invite you to read our holy book and to believe in it to be saved from the punishment of Allah on the Day of Judgment.

The American people need to think long about this great event that changed history; this strike that hurt America militarily and economically, and exposed the lies of the American media. We will not let you enjoy peace as long as we do not live it in our lands and in Palestine.

We give away our souls cheap for the sake of Allah in order that humanity may enjoy peace and justice under the shari'ah of Allah and to have our souls climb up to Paradise under the throne of Allah. □



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WHAT TO EXPECT IN JIHAD

MUKHTAR HASSAN - Living amongst the heroes of Islam in the Arabian Peninsula has made me come to many realizations about how guerrilla warfare is conducted by the mujahidun. Before embarking upon the journey to the ummah's mujahidin, I was always under the impression that fighting either directly or indirectly was what I would be doing most of the time. The reality is not quite like that. I have realized that living with the mujahidin will actually retransform one's life style and habits to something that is closer to Allah's pleasure. In this series of notes I have jotted down, I will be sharing those experiences. This is part two of the series.



Attacking the West helps the global cause

Why not the West?

If you're coming from the West, you might be asked by the mujahidin why you didn't partake in the jihad inside your country. If you tell them, "to help the mujahidin," many will tell you that attacking the enemy in their backyard is one of the best ways to help the jihad. Nevertheless, they'll be exceptionally happy to have you in their ranks. They certainly will not force you to go back home, but they will leave that option open for you in case you change your mind & decide to attack the enemy back home. Put yourself in the shoes of the leadership for a moment. They have with them an individual who is not wanted by the intelligence services and they could use that person to further the Islamic cause. That person is you. I strongly recommend all the brothers and sisters coming from the West to consider attacking the West in its own backyard. The effect is much greater, it always embarrasses the enemy, and these types of individual attacks are nearly impossible for them to contain.

Base-to-base

The bases vary all throughout the region. Some the rules for most bases include not traveling outside the base whatsoever, speaking in a low voice, not shooting your gun, and not using the cell phone. In some cases, there are bases that forbid the use of electronic equipment.

When living in the base, make your time useful. The days will go by slowly. If you can speak the local language, try to benefit from the company of the mujahidin. If you are not assigned to any obligations, do your best to spend a good portion of your time memorizing the Qur'an and doing other acts of "ibadah. Get accustomed to reading books as they are the best of companions; it never bothers you; it is always available when you need it, and it will further your comprehension in any matter you are interested in. There is so much to do in your free time. Here are some more activities: Spend quality time with your brother(s), extra salah, make extended du'a, exercise, study military manuals, practice fighting moves and various military strategies, research medicine and healing techniques, watch beneficial documents

ries, learn to cook food, wash everyone's clothes, and clean the place of stay.

You will begin to realize the importance of having free time when you lose it. So take advantage of your free time, and spend that time wisely.

Additionally, not witnessing battle for extended periods of time is what many of us go through. In Iraq, there was a group of mujahidin who stayed inside a house for three months straight and witnessed no fighting even though the fighting was hot and active on a daily basis. Also a brother from Afghanistan told me that he remained there for a year and only took part in an operation once. These are not unique cases; this is completely normal. In the lands of jihad, you get to taste the fruits of sabr. The downtime in jihad is a blessing from Allah and not a negative aspect. It gives a chance to perform righteous deeds, gain knowledge and correct the soul's intentions.

Get accustomed to downtime

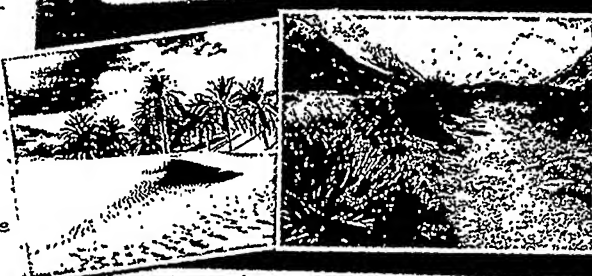
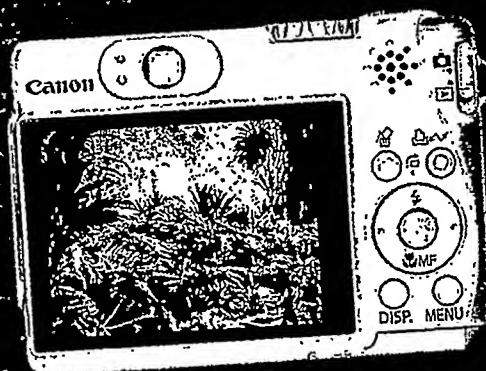
Bolster your soul through worship

Living outdoors.

Living outdoors will be the most difficult of bases to stay in. In some bases, it won't be too bad since the mujahidin will erect tents and there might be some basic comforts. It is possible though that there will be times where none of this will be available and you will have to sleep on sand, rocks or grass. They may or may not have blankets and sleeping bags available.

As for the weather, you should do some research into the country before arriving as to know what it's like during the day and night, especially in deserts, mountainous regions and forests so that you come prepared. Also, the type of weather should help you determine what kind of footwear to purchase.

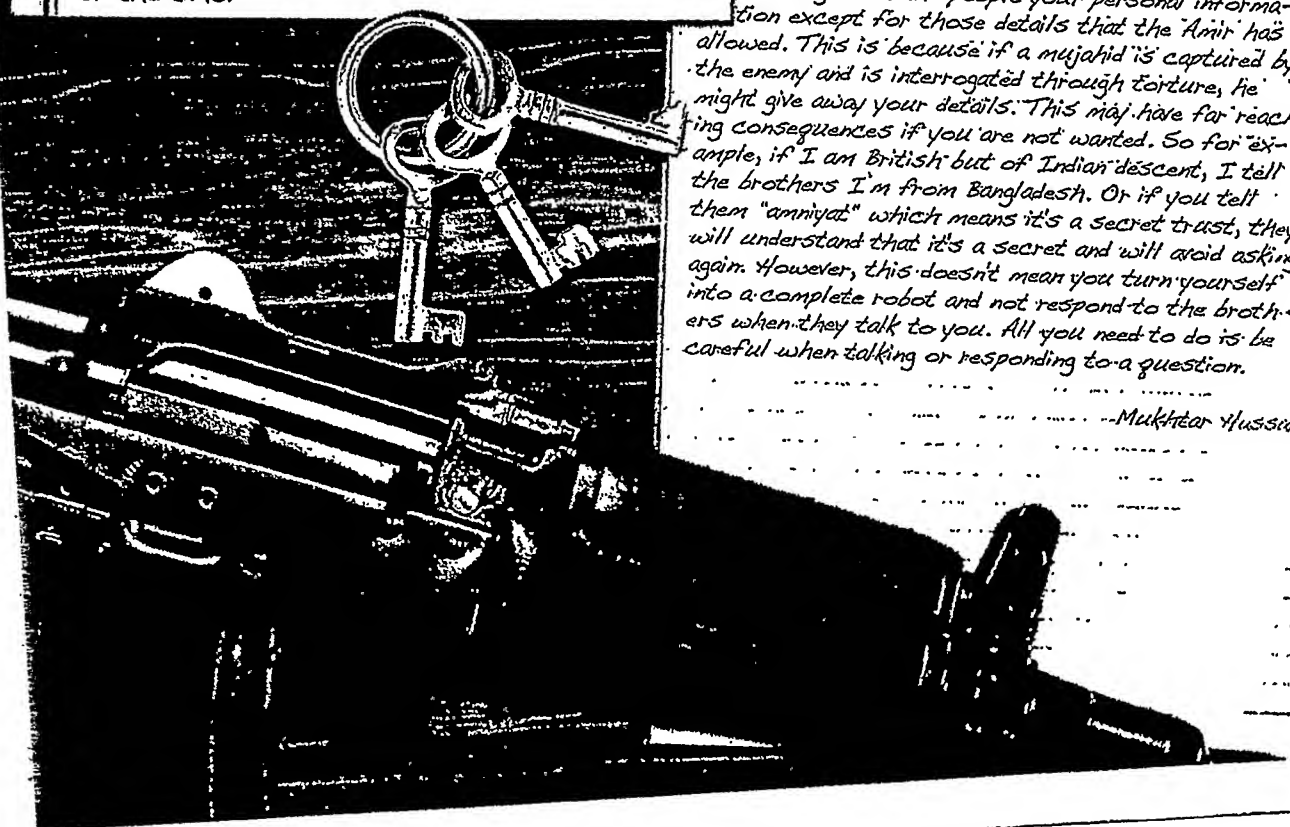
You should get used to taking off your shoes everyday to avoid running into foot problems. A friend of mine who fought in Tora Bora told me that there was a brother who would take his boots off every three days but he didn't do a good job of washing his feet thoroughly; after some time, he developed a strange foot disease. After that, he could no longer walk. Take good care of your feet and wash them properly. As a guerrilla fighter, you will be on your feet most of the time.




"It's a secret"

One of the pillars of contemporary jihad is secrecy. If its members don't practice this amongst themselves, it is possible for the movement to fall apart. What is meant here by secrecy is hiding from the people your personal information except for those details that the Amir has allowed. This is because if a mujahid is captured by the enemy and is interrogated through torture, he might give away your details. This may have far reaching consequences if you are not wanted. So for example, if I am British but of Indian descent, I tell the brothers I'm from Bangladesh. Or if you tell them "amniyat" which means it's a secret trust, they will understand that it's a secret and will avoid asking again. However, this doesn't mean you turn yourself into a complete robot and not respond to the brothers when they talk to you. All you need to do is be careful when talking or responding to a question.

Mukhtar Hussain



THE OPERATIONS OF ABYAN IN IMAGES

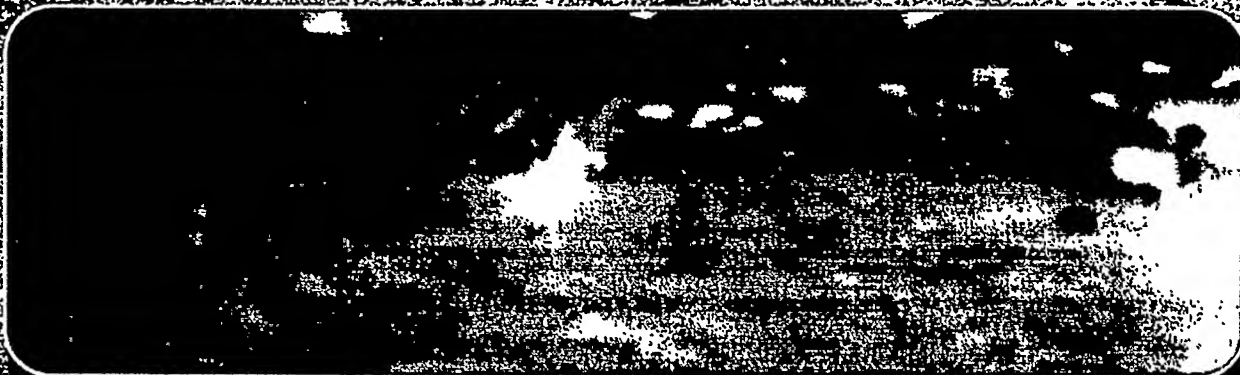


WITH THE HELP OF ALLAH ALONE, YOUR BROTHERS IN THE AL QAEDA ORGANIZATION OF THE ARABIAN PENINSULA HAVE TAKEN PART IN MILITARY OPERATIONS AGAINST THE TAGHUT OF YEMEN IN THE CITY OF LAWDAR. THIS SECTION IS TO SHOW YOU SOME OF THE OPERATIONS BY THE BROTHERS.

CHECKPOINT ATTACK



THE MUJAHIDIN, AFTER MAKING PREPARATIONS AND PUTTING THEIR TRUST IN ALLAH, SET OUT BEFORE MAGHRIB TIME TO ATTACK A CHECKPOINT OF THE MURTADIN.



THE MUJAHIDIN WERE ABLE TO KILL 12 MURTADIN. ONE OF THEM HID INSIDE THE BASE AND WAS ABLE TO INJURE 1 MUJAHID. THE MURTAD WAS THEN BLOWN UP BY THE GAS TANKER.



THE MUJAHIDIN TURNED THE CHECKPOINT INTO A BLAZING FURY, SETTING AN EXAMPLE TO OTHER MURTADIN TROOPS TO NOT BE AN OBSTACLE TO THE BANNER OF TAWHID.

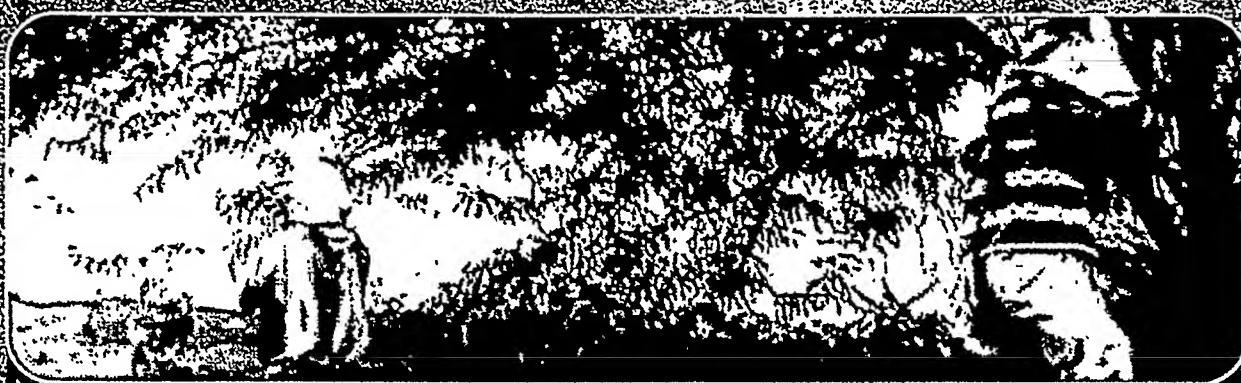




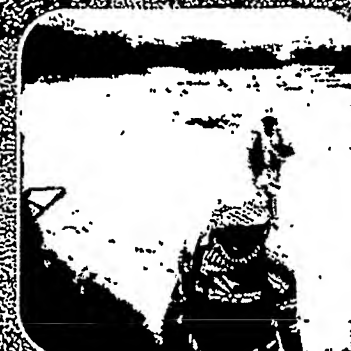
THE MUJAHIDIN WALKED A VERY LONG DISTANCE IN SEARCH OF TERRIFYING THE ENEMIES OF ALLAH AND BRINGING DESTRUCTION TO THEM. THEY WERE LIONS IN HUNT OF ITS PREY.



THE MUJAHIDIN WAITED PATIENTLY FOR THE MUSLIMS TO LEAVE THE AREA; THEN THEY ATTACKED FEROCIOUSLY. THIS IMAGE WAS TAKEN AT THE MOMENT THE MUJAHID PRESSED THE TRIGGER.



AFTER TEARING APART THE BASE OF THE MURTADIN, THEY MADE A SUCCESSFUL RETREAT. THERE WERE NO INJURIES OR CASUALTIES FROM THE SIDE OF THE MUJAHIDIN.



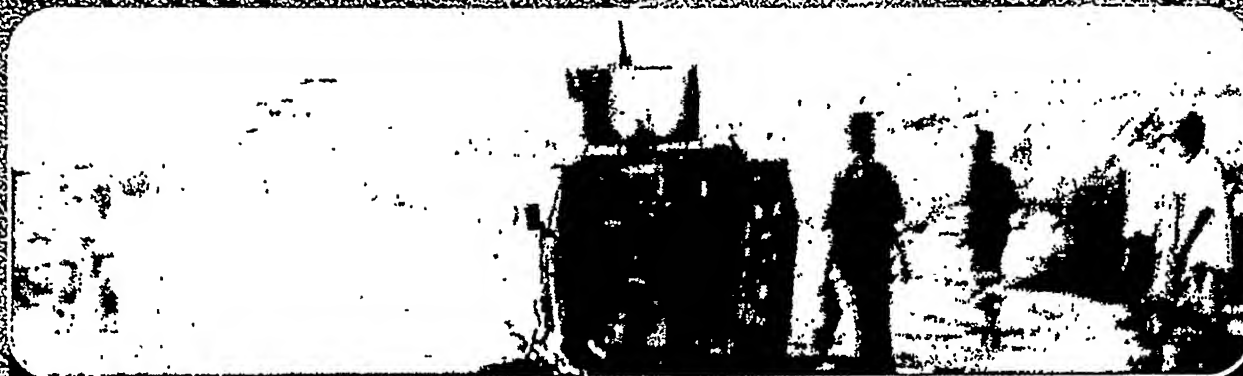
BASE AMBUSH



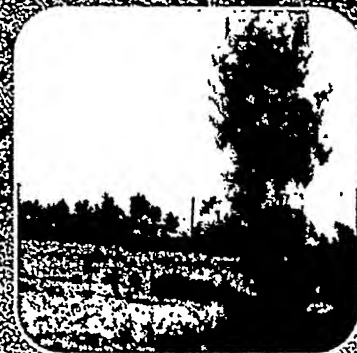
THE MUJAHIDIN PREPARED PLENTY OF 'RAMADAN GIFTS' FOR THE ARMY OF APOSTASY.



THIS IS THE FATE THAT AWAITS THE GOVERNMENT TROOPS ON THE HANDS OF THE MUJAHIDIN



MANY TYPES OF VEHICLES WERE TARGETED SUCH AS 4X4 TRUCKS AND ARMORED VEHICLES AS PICTURED ABOVE.



INTENSE EXPLOSIONS



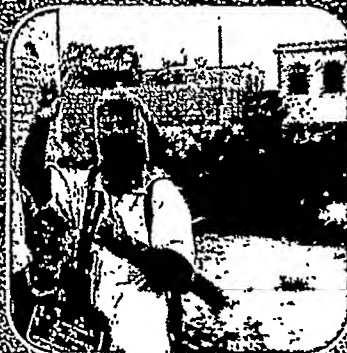
DEAD GOVERNMENT SOLDIERS FROM THE ELITE SPECIAL FORCES OF THE YEMENI ARMY.



WHY SHOULD SOMEONE GIVE UP HIS LIFE FOR FIGHTING AGAINST THOSE WHO WANT TO ESTABLISH TAWHID?



GHANIMAH WAS PLENTY AND SOME OF IT WAS GIVEN OUT TO THE PEOPLE WHO ARE NOT ASSOCIATED WITH AQAP. THE PEOPLE ARE HAPPY ABOUT AQAP'S PRESENCE AND SUPPORT THEM.



CLEANING THE STREETS

Dr. Ayman al-Zawahiri, may Allah preserve him, said:

"Uniting of the Ummah must
be around the word of
Tawheed

And the unity of the Ummah
cannot possibly be achieved
on the basis of compromise
on the Shari'ah's right to rule

Nor on the basis of respect
for international resolutions

Nor on the basis of respect
for the international accords
which approve the ravishing
of the Muslims' lands."

(Taken from 'The Open Meeting with Shaykh Ayman al-Zawahiri')





The New Mardin Declaration: An Attempt at Justifying the New World Order

Shaykh Anwar al-Awlaki

It is important that we encourage Muslims to respect their scholars. It is to no one's benefit to put down the men of knowledge who represent the religion of Allah. But when some of our scholars - no matter how knowledgeable they are - divert from the straight path, we the Muslims, need to advise them. Everyone beyond the Messenger of Allah ﷺ stands corrected. Umar (may Allah be pleased with him) asked from the pulpit: "If I divert away from the straight path what would you do?" One of the companions replied: "We will put you straight with our swords." There is another incident where an old woman corrected Umar when he was speaking. Umar said: "Umar was wrong and the woman was right." That is a healthy spirit that Muslims need to develop today. We respect our scholars, but ours is a principle centered religion; it is not centered on men.

In April 2010, in the city of Mardin, a group of scholars gathered² in order to re-interpret the *fatwa* of Ibn Taymiyyah which was in response to a question sent to him pertaining to

1 This article was written as a refutation of the new Mardin declaration by Shaykh Anwar al-Awlaki and completed in April. However due to technical difficulties its publication was delayed.

2 This gathering included the scholars Hamza Yusuf from the U.S., Abdullah bin Bayyah from Mauritania, Abdul Wahhab al-Tariri from Riyadh, Habib Ali al-Jifri from Yemen and many others.

the situation of the city of Mardin, where Muslims and non-Muslims lived and; at the time, it was being ruled by non-Muslims.

The scholars meeting in Mardin issued what they dubbed as "*The New Mardin Declaration*" in which they declared the *fatwa* of Ibn Taymiyyah unsuitable for our times and should not be used by "extremists to justify violence".

Following are excerpts from the declaration along with my comments:

It is such a changed context that Ibn Taymiyya took into consideration when passing his *fatwa*, and that now makes it imperative that contemporary jurists review the classical classification, because of the changed contemporary situation: Muslims are now bound by international treaties through which security and peace have been achieved for the entire humanity, and in which they enjoy safety and security, with respect to their property, integrity and homelands.

Has peace really been achieved for the entire humanity? Are Muslims enjoying security and peace? Or they don't really matter as long as Western societies are the ones enjoying it? Are these scholars following the news?

If they think that they are enjoying peace and security, the majority of the *ummah* think otherwise.

I read the above mentioned statement and it made me ill at ease. I read it and reread it and just couldn't come into terms with it. Coming from a Western politician such a statement might be expected, but from a group of "eminent" Muslim scholars? I must say that with all the respect I try to have towards our learned ones, the above statement is an ignominy that would be bad enough if it was blurted out in an impromptu speech let alone a well deliberated and thought-out, written declaration. It is an insolent statement that shows no respect to the sufferings of our *ummah*. It is a slap on the face of the Palestinian widow and the Afghan orphan. It is disrespectful towards the millions of Muslims around the globe who are suffering because of the international community which these scholars are crediting for bringing so much "security and peace".

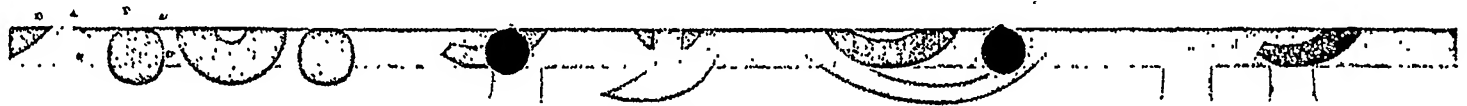
By such a statement they are not representing the *ummah* nor are they reflecting its sentiments. They are speaking for none other than themselves.

Secondly, they claim that Muslims are "bound by international treaties."

Why are the Muslims bound to them? Who bound them?

The international community they respect so much was born at the funeral of the last Islamic *Khilāfah*. The Western powers came into





domination after they exterminated the Ottoman *Khilāfah* and divided it amongst themselves into zones of influence. They destroyed the *Khilāfah*, established control over the international community and then came up with these treaties; and we were not there at the table, we had no representation whatsoever, we were completely and utterly ignored in the decision making process on the world stage. We were not even present at the signing ceremonies. So why are we bound to those treaties? What kind of *fiqh* or logic would make such treaties binding on us? We had no part and no say in any of these treaties. We only have a presence in the crammed hall of the general assembly of the United Nations, but not at the Security Council which is still off limits to the 50 plus Muslim states.³

Probably they should read up a bit and refresh their memories with, not wars of the past centuries, but the wars fought recently by these particular democratic nations they are trying to protect.

They should remember WWII, the most devastating war man has ever fought; the war in which the greatest number of soldiers and civilians ever died. It was also the first war in modern history where the number of civilians killed was greater than the number of soldiers. About 30 million soldiers and about 50 million civilians lost their lives in this brutal war. Then came Korea, Vietnam, and now Iraq and Afghanistan. For the last fifty years the Palestinian dilemma has been a shameful chapter in the book of humanity. Have we already forgotten the war of the Balkans where Europe watched in silence the genocide of European Muslims?

³ It needs to be noted that I am only describing the current state of affairs. By no means should it be understood to be an approval of Muslims states being part of the United Nations.

So what exactly do they mean by "security and peace have been achieved for the entire humanity?"

Following are the conclusions the scholars have reached:

Ibn Taymiyya's fatwa concerning Mardin can under no circumstances be appropriated and used as evidence for leveling the charge of *kufr* (unbelief) against fellow Muslims, rebelling against rulers, deeming game their lives and property, terrorizing those who enjoy safety and security, acting treacherously towards those who live (in harmony) with fellow Muslims or with whom fellow Muslims live (in harmony) via the bond of citizenship and peace. On the contrary, the fatwa deems all of that unlawful, not withstanding its original purpose of supporting a Muslim state against a non-Muslim state. Ibn Taymiyya agrees with all of this, and follows the precedent of previous Muslim scholars in this regard, and does not deviate from their position. Anyone who seeks support from this fatwa for killing Muslims or non-Muslims has erred in his interpretation and has misapplied the revealed texts.

Overall the language used in this declaration is not that of Islamic jurisprudence but is more a language of a combination of lawyers and peace activists. One may understand that out of their desire of brevity they did not include the textual evidence for their sweeping blanket statements and conclusions but that wouldn't be much of a problem if these conclusions were in line with Islamic law, but they are not.

The statement declares that we cannot level the charge of *kufr* against fellow Muslims, we are not allowed to rebel against rulers, and we are not allowed to terrorize those who enjoy safety and security.

We are not allowed to level the charge of *kufr* against fellow Muslims, which is true. But when a Muslim does commit *kufr bawāh* (open unbelief), the charge of *kufr* does

need to be leveled against him. Muslims should level the charge of *kufr* against those whom Allah and His Messenger ﷺ considered as disbelievers, not more, not less.

Concerning the rulers: if they are Muslim, but oppressive, *ahl as-Sunnah* have two opinions: the first is they are allowed to rebel against them and this was what happened during the early generations: The revolt of al-Hussain against Yazid, Abdullah bin al-Zubair against Marwan, Abdul Rahman bin al-Ash'ath against Abdul Malik, Muhammad al-Nafs al-Zakiyyah and Zaid bin Ali against the Abbasids.

The second opinion: We are not allowed to rebel against the Muslim ruler even if he is oppressive and this is the majority view. Our classical scholars reached this conclusion after studying our early history. Their view is that the rebellions against the oppressive rulers brought more evil than the oppression of the rulers.

However, and this is the crux of the matter: If a ruler has committed disbelief then it is obligatory to revolt against him. This is a matter of consensus among the classical scholars of *ahl as-Sunnah*.

The declaration goes on to claim that we may not terrorize those who enjoy safety and security. To throw out such a blanket statement that we are not allowed to terrorize those who enjoy safety and security in light of the present state of the world is another reckless statement. According to these scholars, we the Muslims are not allowed to terrorize the Israelis, or the Americans, or the British who are living in safety and security while millions of Muslims are being terrorized by them. We are told to never mind the insecurity of the Palestinian or the Chechen or the Kashmiri. Never mind them. We are simply not allowed to terrorize,





period.

No. We do not agree with that. We do not agree with that because Allah ﷻ says: {And prepare for them what you can of strength and steeds of war that you may terrorize with it the enemy of Allah and your enemy} [al-Anfāl: 60]

We say that whoever terrorizes us, we will terrorize them and we will do what we can to strip them of their safety and security as long as they do us the same. They continue:

The classification of abodes in Islamic jurisprudence was a classification based on *ijtihād* (juristic reasoning) that was necessitated by the circumstances of the Muslim world then and the nature of the international relations prevalent at that time. However, circumstances have changed now: The existence of recognized international treaties, which consider as crimes wars that do not involve repelling aggression or resisting occupation; the emergence of civil states which guarantee, on the whole, religious, ethnic and national rights, have necessitated declaring, instead, the entire world as a place of tolerance and peaceful co-existence between all religions, groups and factions in the context of establishing common good and justice amongst people, and wherein they enjoy safety and security with respect to their wealth, habitations and integrity. This is what the Shari'ah has been affirming and acknowledging, and to which it has been inviting humanity, ever since the Prophet (peace and blessings be upon him) migrated to Madina and concluded the first treaty/peace agreement that guaranteed mutual and harmonious co-existence between the factions and various ethnic/race

groups in a framework of justice and common/shared interest. Shortcomings and breaches perpetrated by certain states that happen to scar and mar this process cannot and should not be used as a means for denying its validity and creating conflict between it and the Islamic Shari'ah.

The classification of abodes in Islamic jurisprudence is exactly that: a classification. It is not some sort of innovative new law. It is simply a classification based on the many textual references on the subject. When Ibn Taymiyyah introduced his modified classification, that was based on the new situation of Muslims living under non-Islamic rule; it was based on this new circumstance but there was no changing of the rulings and it was in line with Islamic teachings. It was simply, a change in the classification. What we are presented with here in this declaration is not merely a reclassification of abodes, but a thorough revision of *usūl* (Islamic principle tenets or foundations) based on a new world order agenda.

"The existence of recognized international treaties..." They are recognized by the ones who set them and not by us.

"...which consider as crimes wars that do not involve repelling aggression or resisting occupation." Not at all. The international community does not consider the U.S. invasion of Iraq and Afghanistan to be a crime. It does not consider the Israeli occupation of the land of pre-1967 to be a crime. Nor does it consider China, India, or

Russia as criminals in their respective occupation of Muslim lands. It does not consider Spain to be criminal in its occupation of Ceuta and Melilla (let alone considering it to be criminal for occupying the entire Iberian Peninsula from the Muslims).

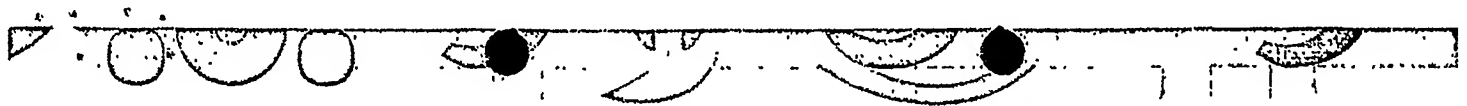
So what do they exactly mean by these international treaties?

This declaration is out of touch with the realities on the ground.

When they say: "...the emergence of civil states which guarantee, on the whole, religious, ethnic and national rights," The civil states referred to here have banned the niqab and fiercely defended the right to defame Muhammad ﷺ. They allow a very restricted form of personal worship that does not truly accommodate for the comprehensiveness of Islamic practice. The civil state has more authority over the wife and children than the Muslim head of the household. The law of Allah is not recognized by this civil state and the Muslim is forced to accept rulings of courts of law that are contrary to the law of Allah. So, on the whole, the modern civil state of the West does not guarantee Islamic rights.

Also, when they say: "...necessitated declaring, instead, the entire world as a place of tolerance and peaceful co-existence between all religions," Islam can never recognize and live in peaceful co-existence with worshipping a cow or an idol. Islam does not recognize *shirk*. Allah has honored us with guidance. With this honor comes the added





responsibility of sharing the light of Allah with the world.

I challenge these scholars to point out to me one - just one - Prophet of Allah who lived in peaceful coexistence with the disbelievers?

From Adam (peace be upon him) all the way to Muhammad ﷺ, not one of them, not a single one, lived with the disbelievers without challenging them, opposing them and exposing their falsehood and resisting their ways. Not one of them lived without a conflict with the disbelievers that ended up with a total and final separation between the two camps: a camp of belief and a camp of *kufr*. The disbelievers were then destroyed either through a calamity or by the hands of the believers.

This is what the Qur'an teaches us about the Prophets. A cursory study of the Qur'an would solve such confusion over what our relationship with the *kuffār* should be like.

Amongst the priorities of Muslim scholars and Islamic academic institutions, there should be the analysis and assessment of ideas that breed extremism, *takfīr* (labeling fellow Muslims as unbelievers) and violence in the name of Islam. Security measures, no matter how fair and just they may happen to be, cannot take the place of an eloquent (scholarly) elucidation supported by proof and evidence. Therefore, it is the responsibility of the *ummah's* religious scholars to condemn all forms of violent attempts-to-change or violent protest, within, or outside, Muslim societies. Such condemnation must be clear, explicit, and be a true manifestation of real courage-in-speaking-the-truth, so as to eliminate any confusion or ambiguity.

The Messenger of Allah ﷺ warned against the *khawārij* who represented a manifestation of extremist belief and actions. There are two traits of the *khawārij* that stand out: Firstly, they use to accuse Muslims of *kufr*

based on acts that are considered to be major sins and not acts of disbelief. They considered the one who commits such sins to be destined to an eternal punishment in Hellfire. So adultery, fornication, drinking alcohol, and theft are all sins that commit a person to eternal punishment. They have also accused the companions of the Messenger of Allah ﷺ such as Ali and Mu'awiyah of being disbelievers.

The second trait: They kill Muslims and spare the lives of disbelievers. The *khawārij* have caused so much civil strife during the reign of the Umayyads and the Abbasids and yet, they had no record of *jihad* against the disbelievers. Therefore, the *khawārij* are a phenomenon that manifests itself during Islamic rule and fades away, although not completely, during times like ours. Yes, there still remains strains of *takfīr* today that are similar to those of the *khawārij* of yesterday but the problem of extremism is a problem that is most pronounced during times of the strength of the *ummah* rather than moments of weakness. In times like ours, it is the problem of the other extreme, *irjā'*, that we need to actively tackle. The *Murji'ah* went to the other extreme end of the scale and considered that no act that a Muslim might commit would take him out of the folds of Islam. For example, according to the *Murji'ah*, if a Muslim legislates laws and implements them in place of the laws of Allah, he is still a Muslim.

What we need is the middle path; the path of the Messenger of Allah ﷺ and his companions; the path that follows the Qur'an and Sunnah. That is the straight path that we invoke Allah in every *raka'ah* of *Ṣalah* to grant us.

But sadly this is not what this declaration is about. This declaration does not represent the middle path.

It represents a benign version of Islam that is friendly towards the power holders of the day and stands against the changing of the status quo. The declaration calls for a blanket condemnation of "all forms of violent attempts-to-change or violent protest, within, or outside, Muslim societies."

This might be the way of Gandhi or Martin Luther King, but it is not the way of Muhammad ﷺ who said: "I was sent with the sword before the Day of Judgment."

Islam does recognize changing through force and that is what fighting *fi sabilillāh* is. Today we cannot expect Palestine, Iraq or Afghanistan to be freed again except by force. Israeli and American aggression cannot be met with pigeons and olive branches but must be met with bullets and bombs. It is through the heroic acts of the Palestinian martyrs that Israel had forsaken its dream of a greater Israel and retracted upon itself behind walls and barriers. It is because of these operations that Ariel Sharon unilaterally pulled out all Jewish settlements in Gaza. The strategy of the Palestinian resistance succeeded in exhausting the enemy and forcing it into giving concessions. It was not until internal differences within the Palestinian rank that the tide turned again in favor of the Israelis.

The rule of "what is taken by force cannot be returned except through force" is not only valid from a historical point of view but it is also the statement of Qur'an: {So fight, [O Muhammad], in the cause of Allah; you are not held responsible except for yourself. And encourage the believers [to join you] that perhaps Allah will restrain the [military] might of those who disbelieve. And Allah is greater in might and stronger in [exemplary] punishment} [an-Nisā': 84]



What we see from the disbelievers today is not overtures of peace but demonstrations of might. The *āyah* makes it clear that through fighting and inciting the believers to fight – and not through concessions, appeasement, turning the other cheek or even *da'wah* – is the might of the disbelievers restrained.

At a time when American expenditure on its army is anything but decreasing, these scholars are asking us to give up any form of resistance and live as law – Western law that is – abiding citizens. They are asking us to live as sheep, as pleasantly as a flock of tame, peaceful, and obedient sheep. One billion and a quarter Muslims with no say on the world stage, stripped from their right to live as Muslims under the law of Islam, directly and indirectly occupied by the West, are asked to live as sheep. Is that the role of scholars?

America is increasing its military budget not to fight Martians but to fight Muslims. On the other hand, Iran is building the most powerful military in the region. The foundations of the empire of the Shi'a are being laid in front of our own eyes. With some foresight, one can see where this is heading. The area termed the 'Middle East' is edging towards a war on a colossal scale. The *ahl as-Sunnah* up until this moment are the weakest of the three conflicting parties. The Gulf monarchs and the military juntas have completely sold us out. Our heads of state have betrayed us at a critical moment in our history. The last thing we need is for our scholars to follow suit. The *ahl as-Sunnah* do not need more demoralization. They do not need scholars to tell them to pull the shades over their eyes and live in peace in a "civilized" world under the protection of "international treaties" when we, who are living in the Muslim world, foresee that we are

standing on the very battlegrounds of the coming world war.

Dear respected scholars: please spare us your letting down. The Messenger of Allah ﷺ said: *"Whoever believes in Allah and the Last Day should either say good or remain silent."*

In trialing times like these, we need to remind ourselves with this advice.

The declaration goes on to state: "Such condemnation must be clear, explicit, and be a true manifestation of real courage-in-speaking-the-truth." Courage? Absolutely not. There is no courage in condemning Jihad. There is nothing in it but cowardice.

Muslim scholars, throughout the ages, have always stressed and emphasized that the jihad that is considered the pinnacle of the religion of Islam, is not of one type, but of many, and actually fighting in the Path of God is only one type. The validation, authorization, and execution of this particular type of jihad is granted by the Shari'ah to only those who lead the community (actual heads of states). This is because such a decision of war is a political decision with major repercussion and consequences. Hence, it is not for a Muslim individual or Muslim group to announce and declare war, or engage in combative jihad, whimsically and on their own. This restriction is vital for preventing much evil from occurring, and for truly upholding Islamic religious texts relevant to this matter.

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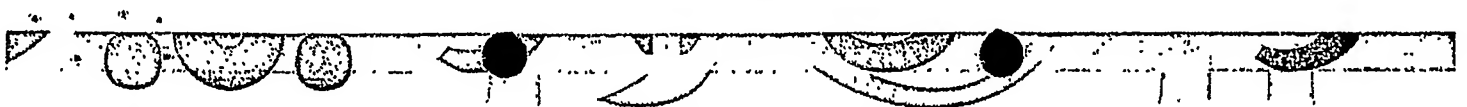
This statement needs elaboration. There is no explicit evidence that the permission of the Imam is needed for jihad. But the scholars deducted such a requirement from other evidence and because jihad is an act of worship with critical and encompassing consequences. However, the scholars also

mentioned a few exceptions to this rule. The one exception relevant to our discussion here is in the situation where there is no Imam or in the case where it is known that the Imam does not promote jihad. In such a case, the scholars stated that both the offensive and defensive forms of jihad should not be stopped but should be carried out by the *ummah*. Ibn Qudamah stated that in the absence of the Imam, jihad should not be stopped and the spoils of war should be divided among the fighters according to the rules of shari'ah. Ibn Rushd states that: "obeying the Imam is mandatory unless the Imam orders the Muslims to commit a sin, then he should not be obeyed, and preventing Muslims from fighting obligatory jihad is a sin."

The basis of the legitimacy of jihad is that it is either to repel/resist aggression ("Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors" — *Ṣūrah al-Baqarah*, 190), or to aid those who are weak and oppressed ("And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)?" — *Surah al-Nisā*, 75), or in defense of the freedom of worshiping ("To those against whom war is made, permission is given (to fight), because they are wronged; — and verily, Allah is most powerful for their aid" — *Surah al-Fajj*, 39). It is not legitimate to declare war because of differences in religion, or in search of spoils of war.

The justifications of jihad listed above are valid but not inclusive. The Messenger of Allah ﷺ said: *"I was instructed to fight mankind until they testify that there is no one worthy of worship except than Allah, and that Muhammad is the Messenger of Allah, they establish Ṣalah and they pay Zakah. Whoever does so have protected from me his blood and his wealth"* [Bukhari and Muslim].

This *ḥadīth* declares that the Muslims have a mission to bring Islam to the



world and the application of this *ḥadīth* by the Saḥābah is the best explanation of it.

The first Caliph Abu Bakr (may Allah be pleased with him) fought against the apostates and against the two superpowers of his time, the Roman and Persian Empires. The war against the apostates was to reestablish the acceptance and submission of the tribes of Arabia to the law of Allah. Abu Bakr (may Allah be pleased with him) said if they refuse to give even a bridle they used to give to the Messenger of Allah ﷺ, he will fight them over it.

The wars with the Persian and Roman Empires were unprovoked and were for the prime purpose of spreading the truth to humanity. The Muslim messenger to the Persian leader said: "Allah has sent us to deliver the servants of Allah out of servitude of one another into the service of Allah, and out of the narrowness of this world into the vastness of both this world and the afterlife and out of the oppression of religions into the justice of Islam." There is no conciliatory tone in this statement and no inclination on part of its deliverer to live in "harmony" with followers of different religions. It was clear to the virtuous Muslims then, who had proper understanding of what their duties towards Allah were and who had pride in Islam, that all religions were false, and that all systems of government were oppressive, and that only Islam can offer mankind salvation in both this world and in the Hereafter. They understood that by approving others in their ways they are not doing them a favor, and they are not acting tolerantly towards them but they are doing them a disservice by not showing them the way of truth that would save them from eternal torment. Exceptions were made for the Jews and the Christians, where they were allowed to retain their

religious practices as long as they paid the *jizyah* in a state of humility. They were made to know that their religious practices were false, that Islam does not approve of either Judaism or Christianity, and that they are considered to be misguided and are destined to Hellfire. The early Muslims let the Jews and the Christians know this in the clearest and most unambiguous manner. They did this out of concern and care for them.

Regarding their statement: "It is not legitimate to declare war because of differences in religion, or in search of spoils of war." This statement is false. The pagans of Arabia were fought because they were pagans, the Persians were fought because they were Zoroastrians and the Romans were fought because they were Christian. The great Muslim Sultan Mahmud Sabaktakeen fought against the Hindus because they were Hindus and he personally led his army in a risky campaign deep into the land of India with the sole objective of destroying the most revered idol in all of India. He was fighting because of this "difference of religion" our esteemed scholars of Mardin are discounting.

Allah ﷻ says: {And fight them until there is no fitnah and [until] the religion, all of it, is for Allah} [al-Anfal: 39]

The Messenger of Allah ﷺ said: "I was instructed to fight mankind until they testify that there is no one worthy of worship except Allah".

Fighting *fi sabilillāh* can also be for the objective of spoils of war. Most of the dispatches that the Messenger of Allah ﷺ sent from Madinah were in search of spoils of war. Badr itself was an expedition headed by Muhammad ﷺ himself in pursuit of a caravan of goods belonging to the Quraish.

In fact, the classical scholar Ibn Rajab al-Hanbali states that the purest and best form of sustenance for the believer is that of *ghanimah* (spoils of war) because it was the source of living Allah has chosen for His most beloved of creation, Muhammad ﷺ.

The Messenger of Allah ﷺ said: "My sustenance was made to be under my spear".

It is known from the *ṣirāḥ* that the Messenger of Allah ﷺ lived off the fifth of the fifth of the spoils of war which was prescribed to him in the Qur'an. Throughout our early history, the greatest source of income for the Muslim treasury was through the revenue generated from fighting *fi sabilillāh*. Spoils of war, *jizyah* (a tax taken from the Jews and Christians), and *kharaj* (a land toll taken from conquered land) represented the most important sources of income for the Islamic treasury.

The issue of Fatwas in Islam is a serious one. It is for this reason that scholars have drawn up stringent conditions/requirements for the Mufti (the authority issuing fatwas). Of these conditions is that he must be fully qualified in scholarly learning/knowledge. Of the conditions specific to the fatwa itself is having established the proper object of application (*manat*) according to place, time, and person, circumstance, and consequence/future outcome.

The notion of loyalty and enmity (*al-walā' wa al-barā'*) must never be used to declare anyone out of the fold of Islam, unless an actual article of unbelief is held. In all other cases, it actually involves several types of judgment ranging according to the juridical five-fold scale: permissible, recommended, not recommended, non-permissible, and required. Therefore, it is not permissible to narrow the application of this notion and use it for declaring Muslim outside the fold of Islam.

Yes, *fatwa* is a serious matter and



should only be issued by those qualified. Hence, the Muslim masses today need to beware of any *fatwa* that calls for the re-interpretation of well grounded, accepted, and valid *fatwa's* given by the classical scholars of the past whom the *ummah* accepted and recognized as righteous men of knowledge. We are living in a time when the West has publicly stated that it will use Muslim against Muslim in the battlefield and will use scholar against scholar in the battle for the hearts and minds of the Muslim *ummah*. As one CIA official stated: "If you found out that Mullah Omar is on one street corner doing this, you set up Mullah Bradley on the other street corner to counter it".

Abdullah bin Mas'ood (may Allah be pleased with him) said: "Follow those who have passed away because the living is not secure from *fitnah* (trials that may cause a person to lose their religion)."

The early generations have formulated a framework for all the issues covered in this declaration: jihad, extremism, rules of leveling charges of *kufr* against a Muslim, and *al-wala' wa al-bara'*. Therefore, there is no need to re-interpret these core tenants based on what is clearly nothing more than an approval of a worldview as defined by those in power, i.e. the West.

In closing, one has to wonder as to why there was a great emphasis placed on the *fatwa* of Ibn Taymiyyah on Mardin by the issuers of this declaration. The *fatwa* of Ibn Taymiyyah was in-line with the opinions of the scholars before him and after him. So to believe that somehow the mujahidin are so dependent on this *fatwa* and are basing their jihad on it is not the case. Many, if not most, of the mujahidin have never even heard of it.

The media has also showed interest

in the "New Mardin Declaration." Here are some of the headlines:

- Muslim scholars denounce Osama's jihad⁴
- Fatwa rules out violence, scholars say⁵
- Osama bin Laden misinterpreted jihad *fatwa*⁶
- Muslim scholars recast jihadist's favorite *fatwa*⁷

So why did the media in the West give this "New Mardin Declaration" more weight than it deserves? Is it some kind of breakthrough *fatwa* that would shake the foundations of the jihad of today? Not at all. This declaration is pretty much meaningless. Even the Mufti of Turkey, albeit for different reasons than what I mentioned, stated that it is "Incredibly meaningless." This comes from a Turkish newspaper covering the event:

But top Turkish religious leaders were notably absent from the gathering. Members of local Mardin press outlets speaking with Sunday's Zaman on the sidelines of the conference noted that many locals viewed the conference with suspicion before it even began. "People are worried that the conference sponsors are connected to the British government and that the whole thing is part of some sort of effort to use Muslims' own religious texts and resources to tie their hands when it comes to issues of jihad as defense. They're worried that the conclusion of the conference will be that jihad is no longer valid in our day and age -- and that this will rule out resistance even under situations of oppression such as that in Palestine today," one journalist said, speculating that the absence of some scholars could be due to their unwillingness to be associated with an event that might prove to be locally unpopular.

However, the marketing schemes used for this "Declaration" were

4 (CNN Report 01 April 2010)

5 (The Vancouver Sun 01 April 2010)

6 (ZeeNews.com 01 April 2010)

7 (Reuters News Agency 31 March 2010)

pretty fascinating. They gathered from different countries and went all the way to Mardin, they held an entire conference to study the Mardin *fatwa*, and then the itinerary for the conference stated that the scholars were going to have a special session for the announcement of the "New Mardin Declaration" with all the scholars signing it as if it is some kind of great manuscript and then they are to pose together for a "group photograph" for this historical moment!


The reality of the matter is that the "New Mardin Declaration" is probably more relevant at scoring points for its signatories with the West, as is apparent by the Western media hailing it, than causing any change on the course of the modern jihad movement.

Closing Comments:

Our scholars should focus more on justice than on peace. A people who have their land occupied, their resources plundered by major Western corporations, their kings and presidents are stooges who have authority to oppress and steal but no authority to act independently of their Western masters, their children and women are fair play for American firepower; such a people do not need to hear needless sermons on Islam being the religion of peace. They need to hear how Islam will bring them justice and retribution. They want to hear how Islam can help them bring an end to occupation, how Islam can allow them to live in dignity under their own system of government, and ruled by their own people. They need to be empowered and encouraged. This is the message the Muslims are waiting to hear from our esteemed scholars.

The "New Mardin Declaration" is not worth the ink and the paper it is written on. It is a disgrace for those





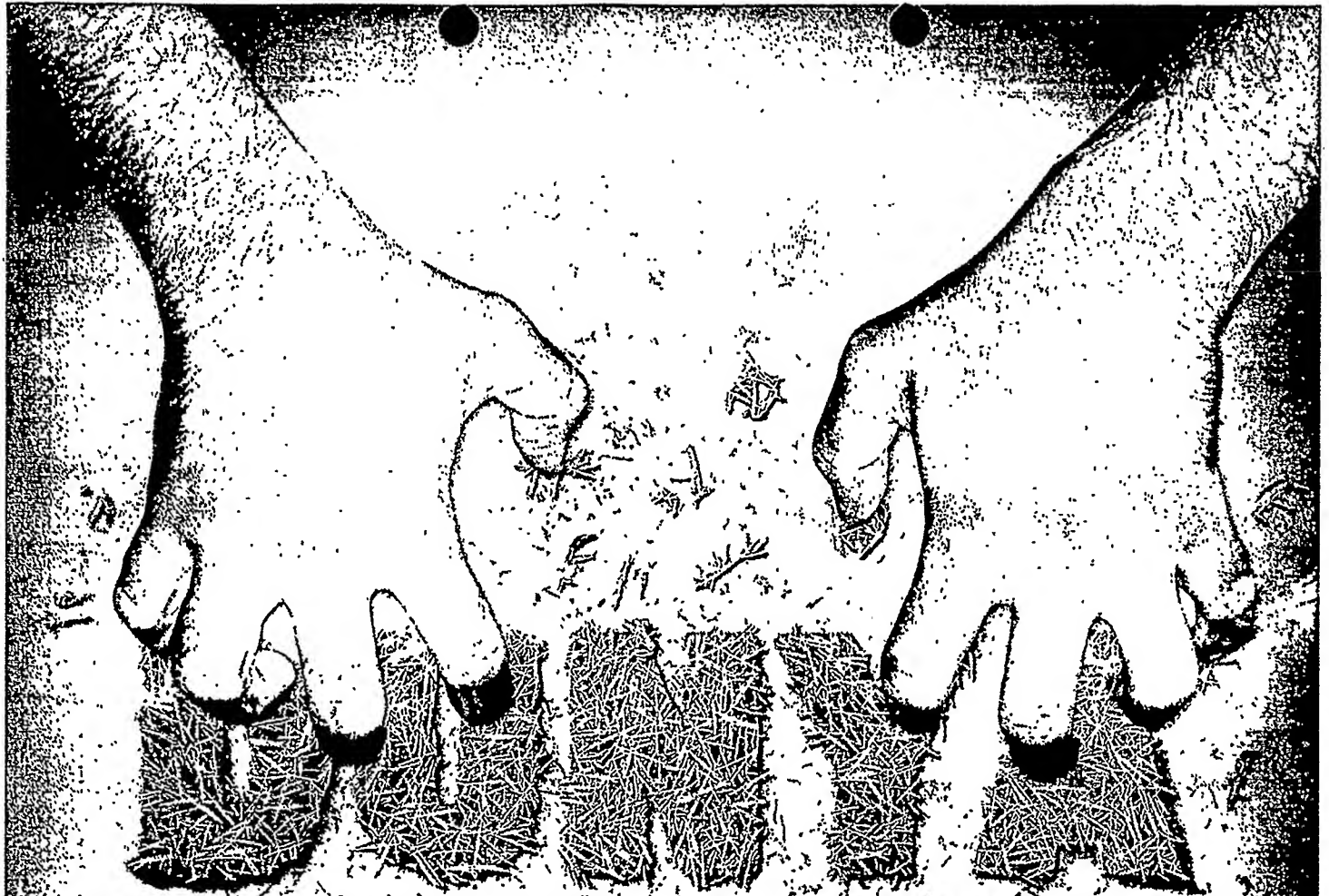
who agreed to take part in it, and has nothing to do with the *ummah* whom Allah described as being: {...the best nation brought forth to humanity}.

Determining the path for the future of the *ummah* was not left to our whims but was already set forth for us by the Messenger of Allah ﷺ. He said: "A group of my *ummah* will continue fighting until the Day of Judgment". He also said: "I was instructed to fight mankind until they testify that there is no one worthy of worship other than Allah". We stand firmly by these statements of our beloved Prophet ﷺ and we will, by the will of Allah, fight to uphold them and call others towards them. We stand firmly by the giant classical Imams of the *ummah* and we will not be deterred by the dwarfs of today, and we refuse all attempts of rewriting the Islamic shari'ah to kowtow to a New World Order that doesn't belong to us and must be challenged and changed.

Just as the *khilāfah* and the shari'ah rule were dismantled, we now see such dangerous attempts at dismantling the body of *fiqh* of our early scholars. This call to discard the *fatwa* of Ibn Taymiyyah should not be seen as merely a disagreement with Ibn Taymiyyah on a particular point of legislation but as part of an orchestrated effort, under the sponsorship of the West, to discard the body of work done by centuries of scholarly work by the Imams of the *ummah*. But to put it that way is to put it mildly. It is in its essence a covert attempt at abrogating all the verses of Qur'an and hadith that call for the establishment of Islamic rule, fighting aggression, and fighting for the spread of the call of Islam. According to these scholars, these rules simply have no place in the modern world. According to them there is a New World Order that necessitates a New World *fiqh*. A *fiqh* of submission, a *fiqh* of rendering what is unto Caesar to Caesar, a *fiqh* that would allow the cowards to live in peace. It doesn't matter what quality of life they live as long as they are living.

Changing the status quo is not an easy task. Rocking the boat affects everyone. The Prophets experienced the consequences of challenging the status quo that was instituted and defended by the powerful. They suffered, and their followers suffered. But that did not deter them from carrying on their mission. Today the status quo is fiercely defended by the powerful and not everyone has the courage to go against it. If you defy it you suffer. You pay a price. Those who oppose the status quo see a powerful current and they are reluctant to cross it because, in the eyes of many, to go against the tide in today's world is insanity. Sadly, today many of our scholars have opted for the option of safeguarding themselves rather than safeguarding the religion. The problem is when this personal weakness is masked under the cloak of religion, and religion is used to justify a position that cannot be justified neither by our *fiqh* nor our history.

Jihad will continue in its various forms and fighting will continue until the Day of Judgment and will not be harmed or deterred by those who betray it. □



When you are told to go forth in the cause of Allah, you cling heavily to the earth... [at-Taubah: 38]



The following is a COME TO JIHAD ad production. It seeks to inspire the believers to leave their homes and join the global jihad effort.

conducted by al-malahem

INTERVIEW WITH SHAYKH ABU SUFYAN

THE VICE AMIR OF AL QAEDA IN THE ARABIAN PENINSULA



Al-Malahem (AM): In the beginning we welcome Shaykh Abu Sufyan al-Azdi. We begin by asking about your experience at Guantanamo where you were imprisoned for almost six years. Please tell us about the reasons of your imprisonment and how were you treated.

Abu Sufyan (AS): All praise is due to Allah who blessed us with the blessing of jihad in His path. The reason behind my imprisonment is supporting Islam and the Muslims in Afghanistan. In the battle of Qandahar Airport, I was injured and taken into Pakistan where I was later arrested by the Pakistani army who then took me to Quetta Military Hospital. The Americans came to interrogate me but I refused to speak to them. Then I was visited by interrogators from the government of al-Saud who promised to take me back to the land of the Two Holy Mosques in a specially charted medical jet but I refused to speak to them too. So the Pakistani government handed me over to the

American army in Quetta Airport. The Americans transported me from Quetta Airport to Qandahar and then to Cuba.

The treatment of the Americans was the treatment of an enemy to an enemy and this is natural but what I did not expect is to find the Americans to be a people without any principles, whether we are talking about moral principles or general human values. But also that is not unexpected from a nation that is leading the world into a moral decay that makes humans equal to animals. In fact animals have more values than some Americans. It is part of their so-called civilization to turn women into a roaming toilet which could be used casually by men. One of the things that bothered us in prison was their attempts to seduce us through their women but all praise is due to Allah, we were protected from this human trash.

Regarding torture I think that many of my brothers have already spoken

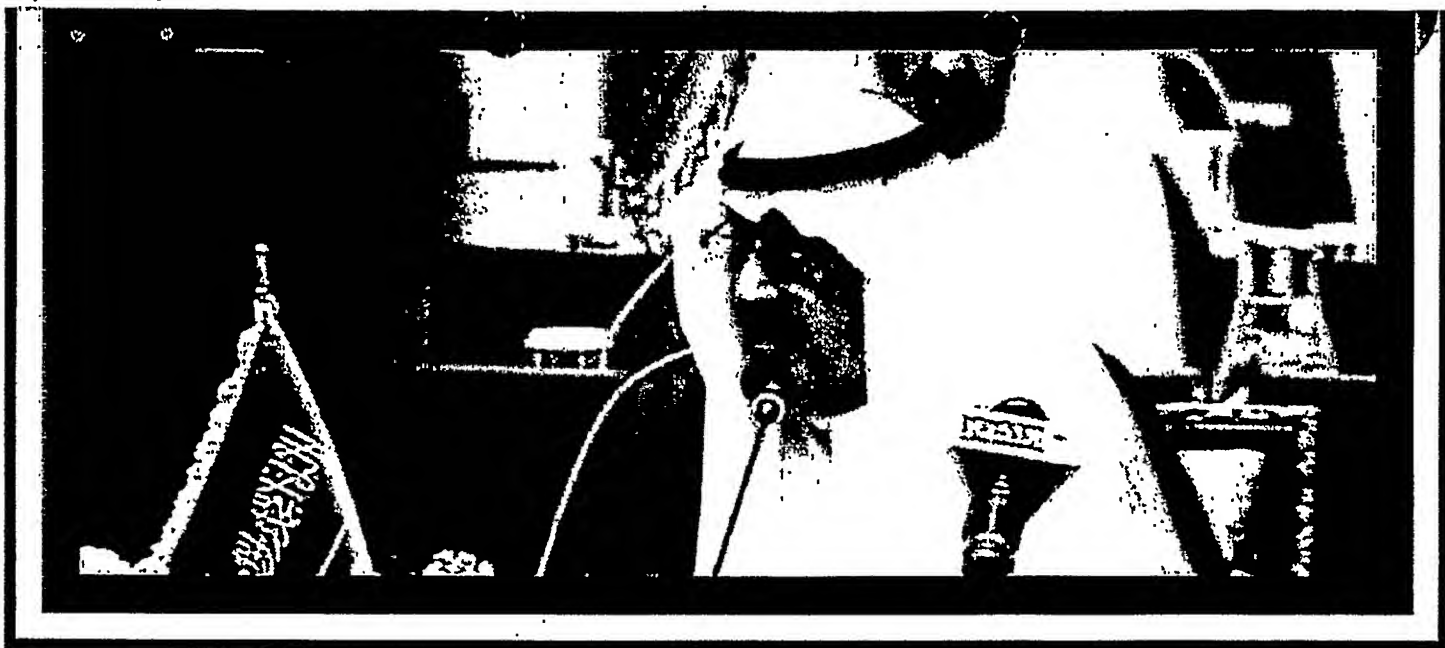
extensively about that so there is no need to repeat it here.

AM: After spending this time in prison and being exposed to this inhumane treatment, did your view of Americans change?

AS: Yes it changed. Before imprisonment I used to think that there was some bottom-line humanity left in the Americans as is found in human beings in general regardless of the differences in beliefs and the fact that we are enemies. But after I got to deal with them directly, I came to the conclusion that mankind needs to protect its humanity by fighting Americans who are the enemies of the human race.

AM: After six years of imprisonment you were released without a court proceeding and you were handed over to the Saudi government who held you in prison for seven months. Why did you head towards Yemen even though the Saudi government said that it has subjected the Guantanamo inmates to a





rehabilitation program?

AS: I headed towards Yemen because the mujahidin in Yemen have raised their banner. The Muslims are still being killed, manmade laws are still ruling over our land, the disbelievers are still on the soil of the Arabian Peninsula, and our honor is being violated. All of these are reasons why I cannot put down my arms.

The rehabilitation program you referred to was basically a set of new religious beliefs imposed by the American tyrants on the Muslim societies and is being enforced by the traitor governments of the Muslim world. Whoever goes against these beliefs is imprisoned or murdered and unfortunately there are some who wear the cloak of scholarship but have sold their religion for a cheap price and they are marketing these false beliefs on behalf of the Americans.

AM: What is your position regarding the government of al-Saud? And what do you advise the Muslims of the Land of the Two Sacred Mosques to do regarding the al-Saud government? And what is your advice to the Muslims in general?

AS: My position towards the al-Saud government is the Islamic position: They have entered into apostasy from more than one door and Islam orders me and orders every Muslim to revolt against them and fight them. Fighting Jihad against the al-Saud government is a religious duty and I invite the Muslims of the Land of the Two Sacred Mosques to revolt against them by word and deed and I ask them to support the mujahidin according to their abilities. My advice to the Muslims in general is to give support to their brothers in the Land of the Two Sacred Mosques in their fight against this government because if it falls by the will of Allah and the rule of Allah returns to it, then the rest of the Muslim lands will be opened.

AM: When you came to Yemen, a unified organization of al Qaeda was announced for the Arabian Peninsula. What were the objectives of this announcement?

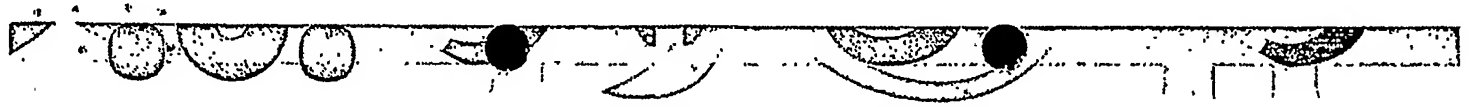
AS: Yes, by the blessings of Allah we were able to correspond with our brothers in Yemen and following that we joined them. After discussing the issue, we decided to announce a joint organization for Yemen and the Land of the Two Sacred Mosques. This step

has struck fear into the hearts of the apostates and the Americans and we praise Allah for that. The base of the organization and its leadership need to be in a protected place that is not weak from a security standpoint and this is why we chose Yemen. Also we do not accept these man-made borders between our countries and we consider the Arabian Peninsula to be one country. Our leader Abu Baseer, may Allah protect him, is approved by the general leadership of al Qaeda in the land of Khurasan and he is the appropriate person for this responsibility. Working together is an objective for us, and our goal is the establishment of an Islamic state that follows the way of the Messenger of Allah ﷺ and the righteous Caliphs that followed him. Our objective is not to remove these petty states only to replace them with other petty states, but we intend to unify the Muslim lands under shari'ah and this step of ours has been blessed by our brothers and leaders in Khurasan whom we gave our pledge to, may Allah protect them all.

AM: What is your assessment of the work in Yemen so far?

AS: The work in Yemen has passed





through stages. The most important stage is this last stage in which our Amir Abu Baseer – may Allah protect him – has assumed responsibility of the organization. There was a strategic change that was needed in the area and it was the blessing of Allah that has made the organization into what it is today. For the supporters of the organization it inspires hope and for its enemies it strikes fear. There are obstacles but they will be removed by the will of Allah such as the obstacle of those who have laid down their weapons and are attacking the mujahidin

invasion of both Afghanistan and Iraq. In al-Sham, Israel wants to destroy the Mosque and build in its place the Temple of Solomon and they have their plans of establishing a greater Israel. But the *ummah* is working on lifting the siege on Gaza and the mujahidin would continue their work against Israel.

AM: In your speeches and writings you frequently speak about the danger of the Shi'a. Some may wonder why this emphasis on the Shi'a when our principle battle is with America?

these arrests signal?

AS: This shows that the governments have entered into a hysterical state that has made them forget the basic morals of war. It also shows that these governments are on the brink of falling. The mujahidin need to strike at the critical points of these governments and they would fall by the will of Allah.

AM: What is your advice to the Muslims in the West?

AS: My advice to the Muslims in the

They should strive to follow the command of the Messenger of Allah ﷺ who warned Muslims from living amongst non-Muslims. They should either immigrate or fight Jihad in the West by individual Jihad or by communicating with their brothers in the lands of Jihad.

with their tongues out of envy and ignorance and have thus made themselves servants of the Zionist-Crusader project whether they are aware of that or not. But we have comfort in the glad tidings of our Prophet who said that the victorious group would not be harmed by those who betray them or those who go against them.

AM: You have participated in the jihad against the Crusaders' war on Afghanistan and then you were imprisoned. Since you had a chance to deal with the Americans close hand, what are your expectations for the future of the area in this war between America and the Muslims?

AS: I expect, and Allah knows best, that America will withdraw from populated areas and would stay on their bases and keep their presence in the seas surrounding the area. They would try to enflame a sectarian warfare between Iran and the Gulf. The Iranian role was critical in the

AS: Allah has made it clear to us in the Qur'an that our worst enemies are the Jews and the polytheists. The Shi'a are polytheists and therefore, are amongst the worst enemies of Islam. They speak in the name of Islam but are against the Muslims of *ahl as-Sunnah*. Now the Shi'a have established a state in Iran and they have followers in the Gulf. The Shi'a now are at their highest level of military preparedness and they have an alliance with America when it comes to fighting against *ahl as-Sunnah* and this is why I emphasize the issue of the Shi'a. May Allah have mercy on Shaykh Abu Mus'ab al-Zarqawi since he knew the reality of the Shi'a very well and he drew his sword upon them. We ask Allah to grant us victory against them.

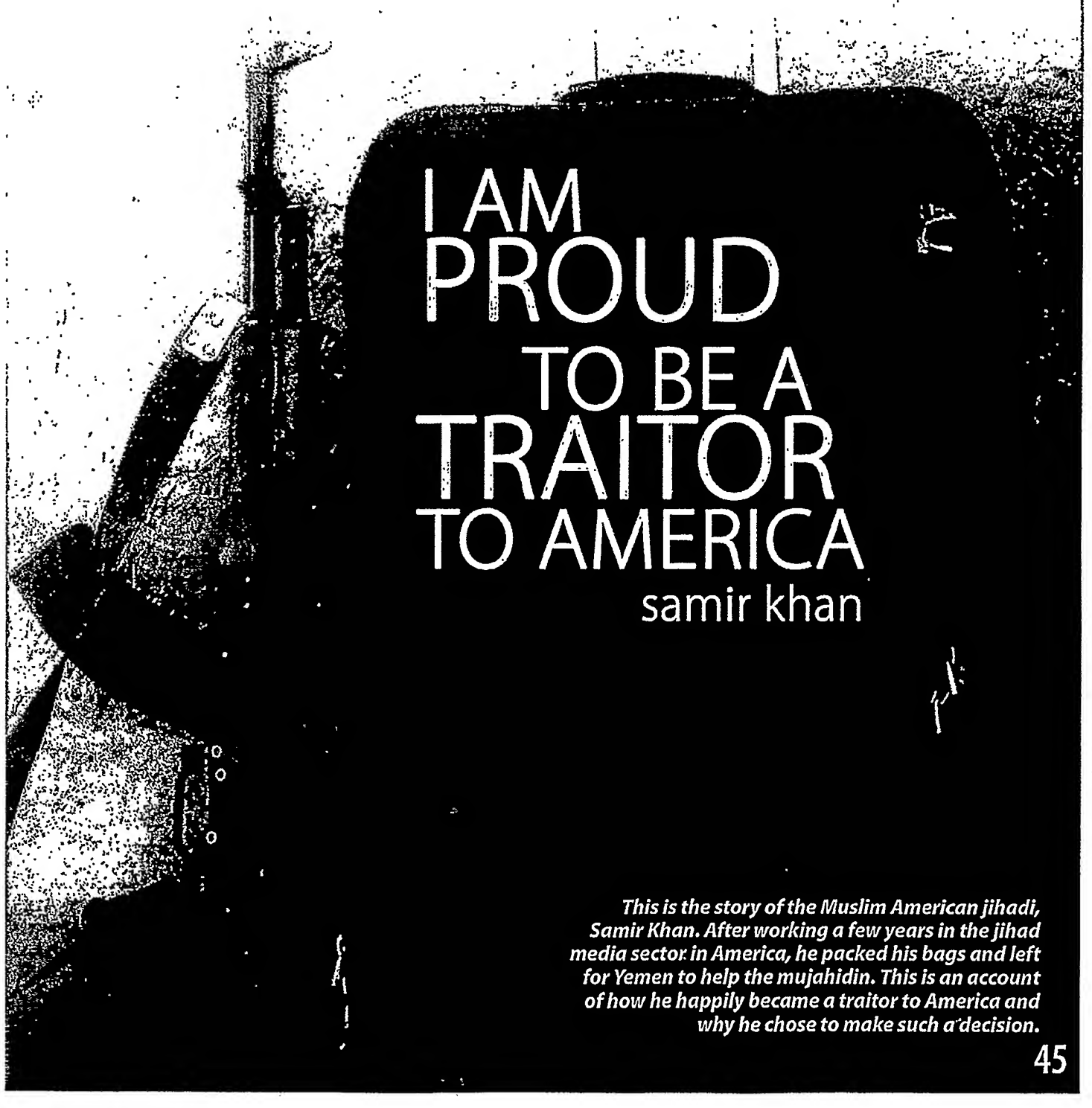
AM: Lately, the al-Saud government has arrested one of our sisters. Also in Yemen the government has arrested two sisters, one of them an Australian, the other an American of Bengali parents. In your view what do

West is to praise Allah for guiding them to *imān* and allowing them to practice this great religion. I advise them to learn Islam according to the creed of *ahl as-Sunnah* and they should beware of those who speak Islam but do not practice it such as the government scholars who give *fatwa* according to the wills of their governments.

Second: They should strive to follow the command of the Messenger of Allah ﷺ who warned Muslims from living amongst non-Muslims. They should either immigrate or fight Jihad in the West by individual Jihad or by communicating with their brothers in the lands of Jihad.

Third: The operations of our brothers, Nidal Hassan and Umar al-Farouk, may Allah grant them steadfastness, are great heroic acts so whoever may add himself to this great list should do so and we ask Allah to grant them success. And all praise is due to Allah. □

SPECIAL



I AM PROUD TO BE A TRAITOR TO AMERICA

samir khan

This is the story of the Muslim American jihadi, Samir Khan. After working a few years in the jihad media sector in America, he packed his bags and left for Yemen to help the mujahidin. This is an account of how he happily became a traitor to America and why he chose to make such a decision.

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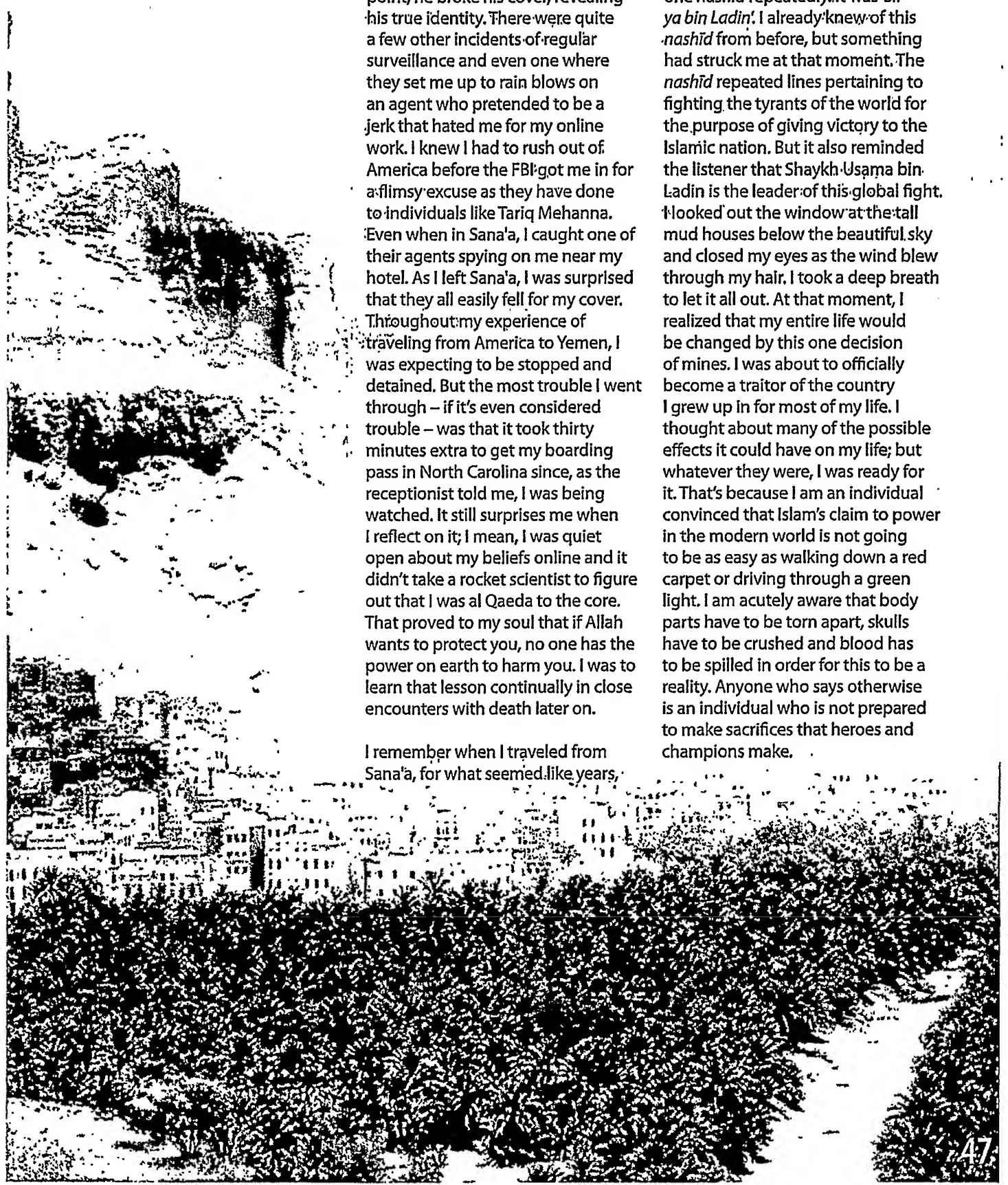
fter my faith took a 180-degree turn, I knew I could no longer reside in America as a compliant citizen. My beliefs had turned me into a rebel of

Washington's imperialism. My faith and convictions gave me strength to lambast the greatest tyrant of our time. It angered and frustrated them, while it left me in a state of peace and joy. What they were doing and continue to do in the Muslim lands is what I felt, totally unacceptable to my religion. They installed and supported pawn regimes, sweet-talked them into deals, beefed up their military, all so that they could further their political goals of establishing a modern day ubiquitous policing government that would include in its policy the containment of all Islamic resistances that work for a just Islamic order. Throughout this process to this day, they have freely raped the Islamic nation at will, robbed

what they pleased, and murdered for their 'democracy' while their donkey puppets went around capturing, killing and torturing those who have an ounce of willpower to defend their Islamic nation.

I decided to take up the pen and write out my thoughts and feelings regarding America's cowboy behavior in the Islamic lands. I knew that I had to stay under the guidelines of the laws regarding freedom of speech, but at the same time, I knew the real truth wouldn't be able to reach the masses unless and until I was above the law.

I proceeded to travel to Yemen, the land of faith and wisdom. After spending some time in Sana'a as an English teacher, I made my move quietly. I praise Allah and laugh at the intelligence agencies that were watching me for all those years. Back in North Carolina, the FBI dispatched a spy on me who pretended to convert



to Islam; I took this man's *shahāda* and kept him under my wing. At one point, he broke his cover, revealing his true identity. There were quite a few other incidents of regular surveillance and even one where they set me up to rain blows on an agent who pretended to be a jerk that hated me for my online work. I knew I had to rush out of America before the FBI got me in for a flimsy excuse as they have done to individuals like Tariq Mehanha. Even when in Sana'a, I caught one of their agents spying on me near my hotel. As I left Sana'a, I was surprised that they all easily fell for my cover. Throughout my experience of traveling from America to Yemen, I was expecting to be stopped and detained. But the most trouble I went through – if it's even considered trouble – was that it took thirty minutes extra to get my boarding pass in North Carolina since, as the receptionist told me, I was being watched. It still surprises me when I reflect on it; I mean, I was quiet open about my beliefs online and it didn't take a rocket scientist to figure out that I was al Qaeda to the core. That proved to my soul that if Allah wants to protect you, no one has the power on earth to harm you. I was to learn that lesson continually in close encounters with death later on.

I remember when I traveled from Sana'a, for what seemed like years,

in a car to one of the bases of the mujahidin, the driver played this one *nashid* repeatedly. It was '*Sir ya bin Ladin*'. I already knew of this *nashid* from before, but something had struck me at that moment. The *nashid* repeated lines pertaining to fighting the tyrants of the world for the purpose of giving victory to the Islamic nation. But it also reminded the listener that Shaykh Usāma bin Ladin is the leader of this global fight. I looked out the window at the tall mud houses below the beautiful sky and closed my eyes as the wind blew through my hair. I took a deep breath to let it all out. At that moment, I realized that my entire life would be changed by this one decision of mines. I was about to officially become a traitor of the country I grew up in for most of my life. I thought about many of the possible effects it could have on my life; but whatever they were, I was ready for it. That's because I am an individual convinced that Islam's claim to power in the modern world is not going to be as easy as walking down a red carpet or driving through a green light. I am acutely aware that body parts have to be torn apart, skulls have to be crushed and blood has to be spilled in order for this to be a reality. Anyone who says otherwise is an individual who is not prepared to make sacrifices that heroes and champions make.

As my eyes passed over the mysterious swirls of the sand dunes, I was reminded of the enigma of jihad in the contemporary world. It's just absolutely enthralling to know that guerrilla's can fight off global superpowers with the bare minimum resulting in great enemy losses, drainage of the enemy's economy and a rising popular support for the mujahidin.

After some time passed in the company of the mujahidin, I quickly acknowledged that success does not rely upon the job you undertake from nine to five, nor does it rely upon the wealth that you have accumulated, nor does it rely upon how far you have taken your studies in college. All of these things are respectable, but by being with the mujahidin, it helped open my eyes that our reason in life has nothing to do with any of these things. The only thing in the entire world that matters to me, more than ever before, is the condition of my heart when I die. From our Islamic traditions, if the heart is tainted with greed, arrogance, haughtiness, niggardliness, and such, then entering Paradise will be a difficult task. So being in jihad makes me focus on my soul's wellbeing for the purpose of being accepted by the Lord of the Worlds since death surrounds jihad although the guarantee of death is not there. Straying from the focus only brings me destruction, even if I were to own

half the world. That is my message to those who rule the Muslim lands.

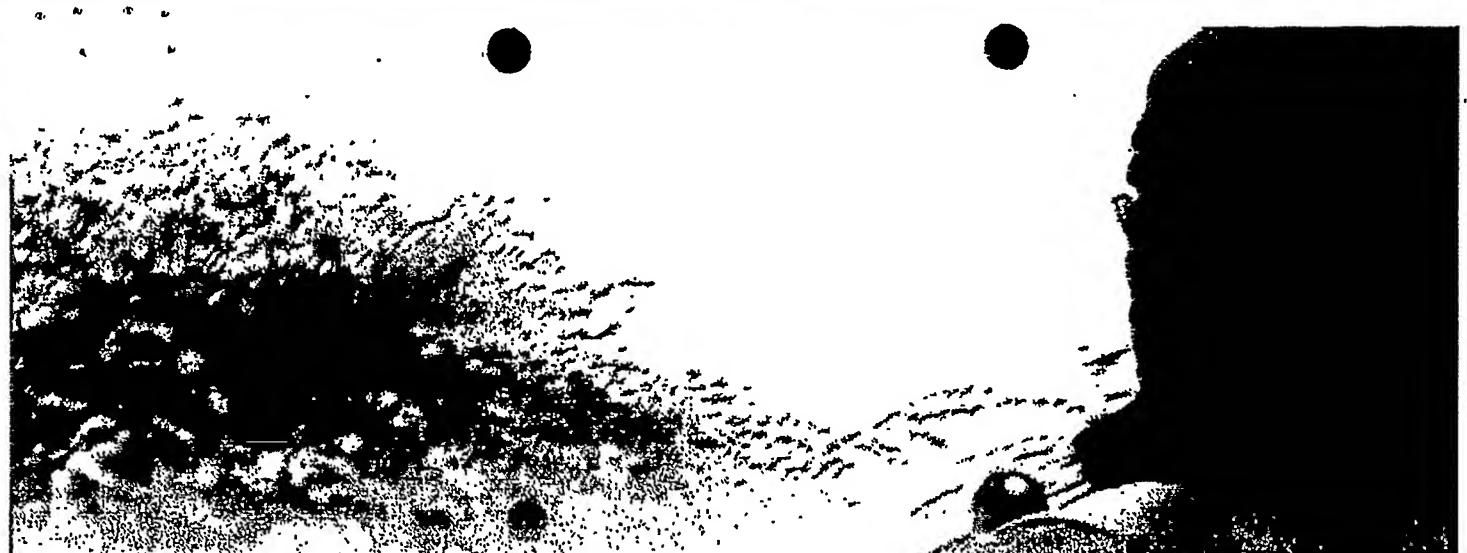
How could I become a traitor to myself by throwing away this holy odyssey? Living with myself would then be like a fish taken out of water. Thus, it only brought me gleeful tears and great joy to hear that America labels me a terrorist due to my love for correcting and straightening my soul out for the better. I have become a traitor for chasing after my love. What more evidence does one need that America and her allies hate Muslims who want to practice their religion to the very core?

I would always laugh whenever the start of Ramadan would occur in America and the President would take a few minutes to articulate on how marvelous Islam is; almost as if he himself was to become Muslim. I would laugh because they would show this face in their country, and a different face in Iraq, Afghanistan, and Guantanamo Bay. After knowing what America has accomplished in the Islamic world, what Muslim wouldn't want to be a traitor? I seriously question the veracity of one's faith when they have to think twice on taking a stand against America whether it is directly or indirectly. The list is endless when it comes to the crimes they have perpetrated upon the Islamic world. The recent leak of a 92,000-page document on the American crimes

and realities of the war in Afghanistan is really only a scratch upon the surface. America has a long history of massacring and subjugating Muslims and yet the American regime is still scratching its head on the question: why did Usama bin Ladin attack us? America, take a hint for once: *maybe you did something*. It should then come as no surprise that the Muslims in your midst – like Nidal Hassan, Faisal Shahzad, and others – became traitors of your state due to your conduct. If you don't want to spend the rest of your life worrying about preventing another attack, then take the advice of Wikileaks editor, Julian Assange: "If U.S. forces are demoralized because they have been assassinating people without going through the judicial process or because they have been engaged in civilian casualties; if they are demoralized by that, they should change their behavior!"

With that said, my status as a traitor is not entirely a reaction to America's criminality. The core of my being is really based on religious convictions in the absence of politics. I began on this path as an Islamic activist who didn't believe in fighting any government since, as I had believed, taking on a standing army was impossible for Muslims today. I was already aware that the government's of the modern world
1 Assange, J. (2010, August). Wikileaks. BBC World News.





were not particularly happy about a shari'ah-based state that would have jihad as a part of its foreign policy. However, that didn't stop me from believing in my general Islamic obligation of working for the establishment of an Islamic State. The ninth verse of *Şūrah as-Şaff* was my inspiration: {It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allah may hate it}. The way I understood this verse was that Muhammad ﷺ was sent with the mission of bringing Islam to the world; not for it to only remain in the homes and mosques, but to have it as a working system of government that would shape entire societies based on the guidelines of Qur'an and Sunnah.

When my views changed regarding the obligation of jihad in this age – that it will remain individually obligatory (*fard 'ayn*) upon all the Muslims of the world until all of our lands are recaptured from the occupiers – through a purely intellectual conviction from the religious texts (as opposed to pure hatred of American foreign policy), I knew at that point that my religion required me to fight America and her allies as Islam doesn't shy from stating who is the occupier. I didn't require sitting with any esteemed scholar to confirm this as the Islamic

evidences supporting this position have remained irrefutable ever since the fatawa of Shaykh Abdullah Azzam became widespread; and as for many of those whom I tested, I saw fear and denial in their faces because, quite simply, the truth hurts as it requires our sacrifice to make it manifest.

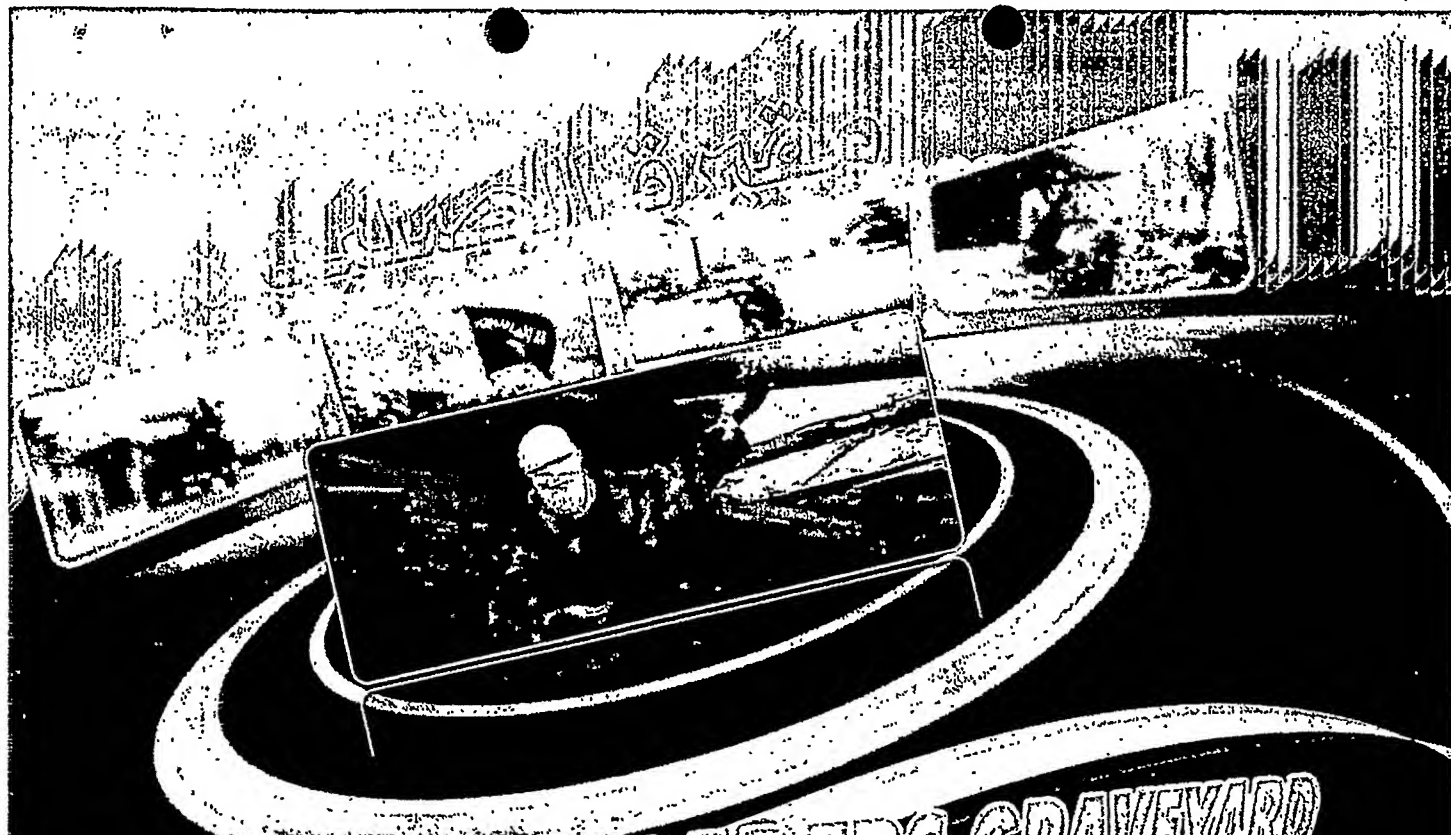
I am a traitor to America because my religion requires me to be one, {although those who associate others with Allah may hate it}. I am terrifically proud to be a part of such a religion and what Muslim wouldn't? Islam has the answer to life's problems and it is what bonds humanity together for the good. The annual hajj is just one example of that. Islam requires its domination and after eighty plus years of living in a post-Caliphate world, I would think that it's about time Muslims came together to tear down the obstacles. The most important of these obstacles today is obviously America. It is America who has her military and intelligence bases spread throughout our lands in order to help protect their client governments from Muslims who work for Islam's establishment. It is America who has killed millions of Muslims around the world and is able to get away with it wearing a tuxedo. In the case of the oppressive state of Israel, it wouldn't be what it is today without heavy U.S. military and

financial backing.

A traitor can either be praiseworthy or despicable. The good and bad are defined by a certain political agenda in the eyes of someone. A traitor of Islam however only gains a loss of both worlds; the type of traitor that America prefers working with. The beauty of Islam has taught me that nobility is in the perpetuation of victorious principles and humiliation is in the inability to hold on to righteousness. Righteousness is not that you turn your face to the East or West, but that your belief in Allah remains unwavering no matter the consequences.

Therefore, I am proud to be a traitor in America's eyes just as much as I am proud to be a Muslim; and I take this opportunity to accentuate my oath of allegiance (*bai'yah*) and the mujahidin of the Arabian Peninsula's *bai'yah* to the ferocious lion, the champion of jihad, the humble servant of God, my beloved Shaykh, Usama bin Ladin, may Allah protect him. Verily, he is the man that has shook the thrones of the tyrants of the world. We pledge to wage jihad for the rest of our lives until either we implant Islam all over the world or meet our Lord as bearers of Islam. And how reputable, adventurous and pleasurable is such a life compared to those who remain sitting, working from nine to five? □





THE CRUSADERS GRAVEYARD

...by those shabab guys



AL-KATAIB NEWS CHANNEL

TO INFORM :: TO INSPIRE :: TO INCITE

AL-KATAIB NEWS CHANNEL - AL-KATAIB NEWS CHANNEL

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Open Source Jihad

In this section:

The ultimate mowing machine

Tips for our brothers in the United Snakes of America

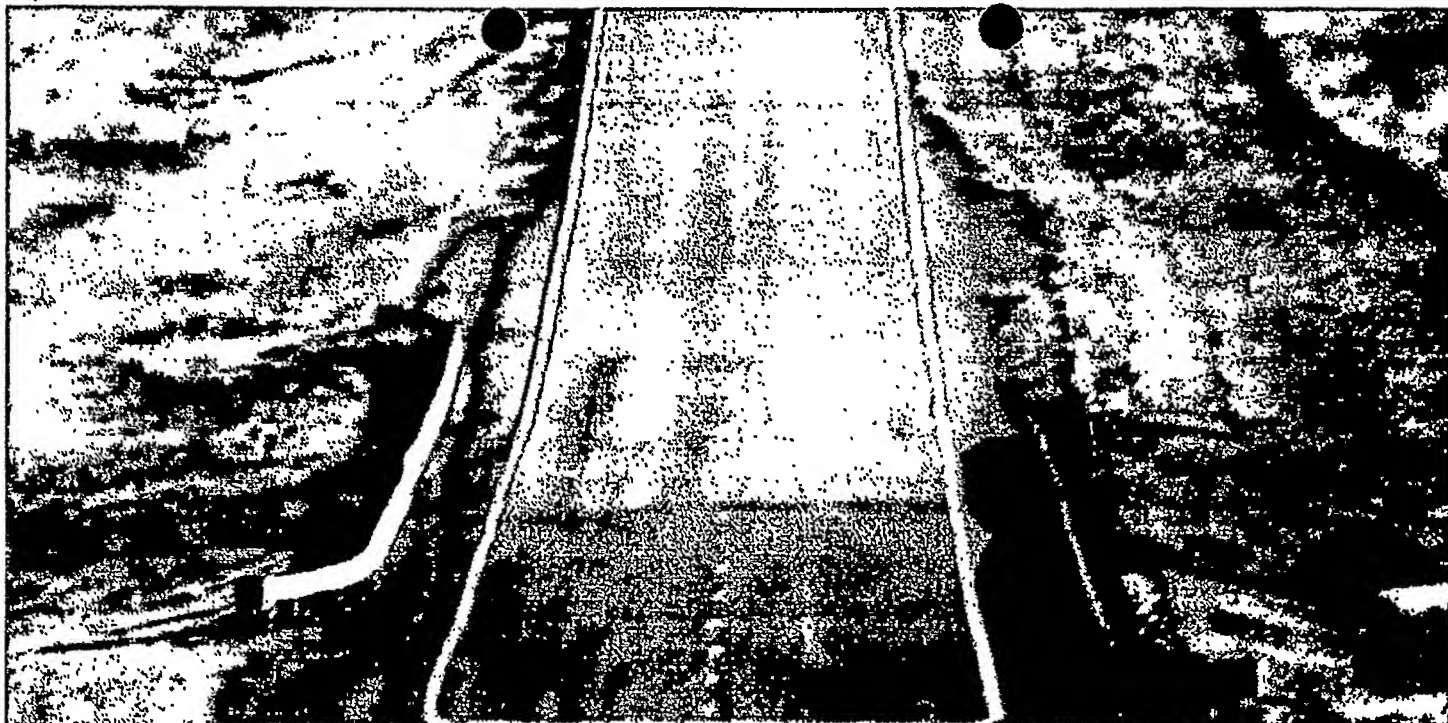
Asrar al-Mujahideen 2.0 extras

the ultimate mowing machine yahya ibrahim



America is a terrorist state and Americans are complacent in some of the worst forms of terrorism our Muslim nation has been subjected to. Millions of Muslim lives have been lost to American brutality. It is about time Muslims wake up and payback America what is due to it.

In this section, the OSJ, we give our readers suggestions on how to wage their individual jihad. Here is one idea of how an individual Muslim may do so. It is a simple idea and there is not much involved in its preparation. All what is needed is the willingness to give one's life for Allah.



The implementation of details of this operation should be subject to the security requirements.

The idea is to use a pickup truck as a mowing machine, not to mow grass, but mow down the enemies of Allah.

You would need a 4WD pickup truck. The stronger the better. You would then need to weld on steel blades on the front end of the truck. These could be a set of butcher blades or thick sheets of steel. They do not need to be extra sharp because with the speed of the truck at the time of impact, even a blunter edge would slice through bone very easily. You may raise the level of the blades as high as the headlights. That would make the blades strike your targets at the torso level or higher.

Pick your location and timing carefully. Go for the most crowded locations. Narrower spots are also better because it gives less chance for the people to run away. Avoid locations where other vehicles may

intercept you.

To achieve maximum carnage, you need to pick up as much speed as you can while still retaining good control of your vehicle in order to maximize your inertia and be able to strike as many people as possible in your first run. Keep in mind that as soon as people realize what you are up to, they would scatter and run in every direction looking for cover. They would look for areas where the vehicle cannot reach them. Therefore, it is important to study your path of operation beforehand.

The ideal location is a place where there are a maximum number of pedestrians and the least number of vehicles. In fact, if you can get through to pedestrian-only locations that exist in some downtown (city center) areas, that would be fabulous. There are some places that are closed down for vehicles at certain times due to the swarms of people.

If you have access to firearms, carry them with you so that you may use them to finish off your work if your vehicle gets grounded during the attack.

After such an attack, we believe it

would be very difficult to get away safely and without being recognized. Hence, it should be considered a martyrdom operation. It's a one-way road. You keep on fighting until you achieve martyrdom. You start out your day in this world, and by the end of it, you are with Allah.

This idea could be implemented in countries like Israel, the U.S., Britain, Canada, Australia, France, Germany, Denmark, Holland and other countries where the government and public sentiment is in support of the Israeli occupation of Palestine, the American invasion of Afghanistan and Iraq or countries that had a prominent role in the defamation of Muhammad ﷺ. In such countries, we may strike at the public at large. As long as they target our non-combatants, we will target theirs.

This is one of many ways to implement this idea. You may modify it and add or subtract to it according to what is suitable for your particular conditions.

If Allah guides your heart to such a great operation, please leave behind a note. Tell the world why you did it.

TIPS FOR OUR BROTHERS IN THE UNITED STATES OF AMERICA

Title

Yahya Ibrahim

Author

Forget about the constitution, forget about your rights, and forget about the law. If the authorities suspect you, they will take you in on real charges or trumped up ones, it doesn't matter. America cares less about the law when it comes to Muslims. Therefore don't get them suspicious in the first place. Here are some tips:

- Beware of informants: If the Feds suspect you are up to something, they may try to set you up through an informant. There were quite a few brothers who were arrested using this method. The Fort Dix brothers were set up by an informant. Najibullah Zazi, and the three brothers in New York: Mahmud Faruq Brent, Rafiq Abdus Sabir, Abdulrahman Farhane, were all sold out by brothers who ended up collaborating with the authorities.

Learn your lesson: beware of individuals who are unknown to you and do not put your trust in those who pose as mujahidin.

- Do not attempt to travel overseas to join the mujahidin in an overt matter. In November 2009, five brothers from Virginia were arrested in Pakistan for attempting to join al Qaeda. Brother Zachary Adam Chesser is also accused of attempting to travel to Somalia. Therefore we strongly encourage our brothers to fight jihad on U.S. soil. In fact even if traveling to join the fronts of jihad was accessible and easy, we would still encourage them to perform operations in the West. To kill a snake, strike its head.

For those planning on executing operations:

- Take extra care and precautions when using electronic media. The Internet and mobile phones greatly facilitate communication for the mujahidin. The Internet has allowed for the spread of the jihadi doctrine and played a role in guiding many towards the truth. Mobile phones have also been used extensively by mujahidin for day-to-day communications. But for those living in the West, the brothers need to be extra cautious. The rules concerning surveillance in the West have been relaxed when it comes to monitoring Muslims and you could be arrested for the least suspicion. Therefore we advise our brothers to eliminate their using of the Internet and mobile phone except for non-jihadi related communication. If it is necessary for the work to use the mobile phone or Internet, then use it with proper security measures such as using a coded language that would not raise suspicion or using encryption software from a terminal that cannot be traced back to you.

- If you are clean stay clean. Avoid contact with jihadi minded individuals. Do not visit jihadi websites. Do not keep in your possession any suspicious material.

- Have a convincing cover story for anything suspicious. The story needs to be good enough to convince a jury if you ever get that far.

Author

- Take your time. No rush. A successful operation in 6 months time or even a year or more is quite better than a rushed botched attempt that winds you up behind bars. Case out your targets. Think it out. Contemplate your best options. Look for the maximum effect. If you think you are under watch, disclose your thoughts to nobody.
- Whenever possible try to get the information you need from websites that are non-Islamic or are not related to jihad. For example you may visit sites that report on the mujahidin and cover their material such as SITE Intelligence group or Memri.

Different options for operations

The Firearm Operation: Nidal Hassan and Abdul Hakim Mujahid Muhammad. It's the least suspicious if you already own a firearm. For this choose the best location. A random hit at a crowded restaurant in Washington DC at lunch hour for example might end up knocking out a few government employees. Targeting such employees is paramount and the location would also give the operation additional media attention.

The advantages of the random shooting line of operations:

- o No one else is involved. The idea doesn't leave the mind of the mujahid. This eliminates the chances of the Feds catching wind of what's going to happen.
- o Demands the least preparation. All what is needed is the weapon, the ammunition, and surveillance of the site.
- o The fastest operation to perform. Other operations may need more time to prepare.

If you have access to welding equipment, the operation of "The ultimate mowing machine" would be another simple and effective operation. The advantages of this one:

- o This method has not been used before.
- o It would cause chaos and trauma among the public. The "terrorizing" element here is great. With blades welded to the truck and slashing out at the enemies of Allah at high speed, you can imagine the scene after such an operation!
- o It is a simple operation with great results.
- o With the exception of the welding part, the authorities would have no way of figuring out what you are up to. Owning a truck is by no means an indication of terrorist intent. When you get to the welding part, do it fast so as to not give the authorities a chance to botch the operation. Do the welding right before you take off.

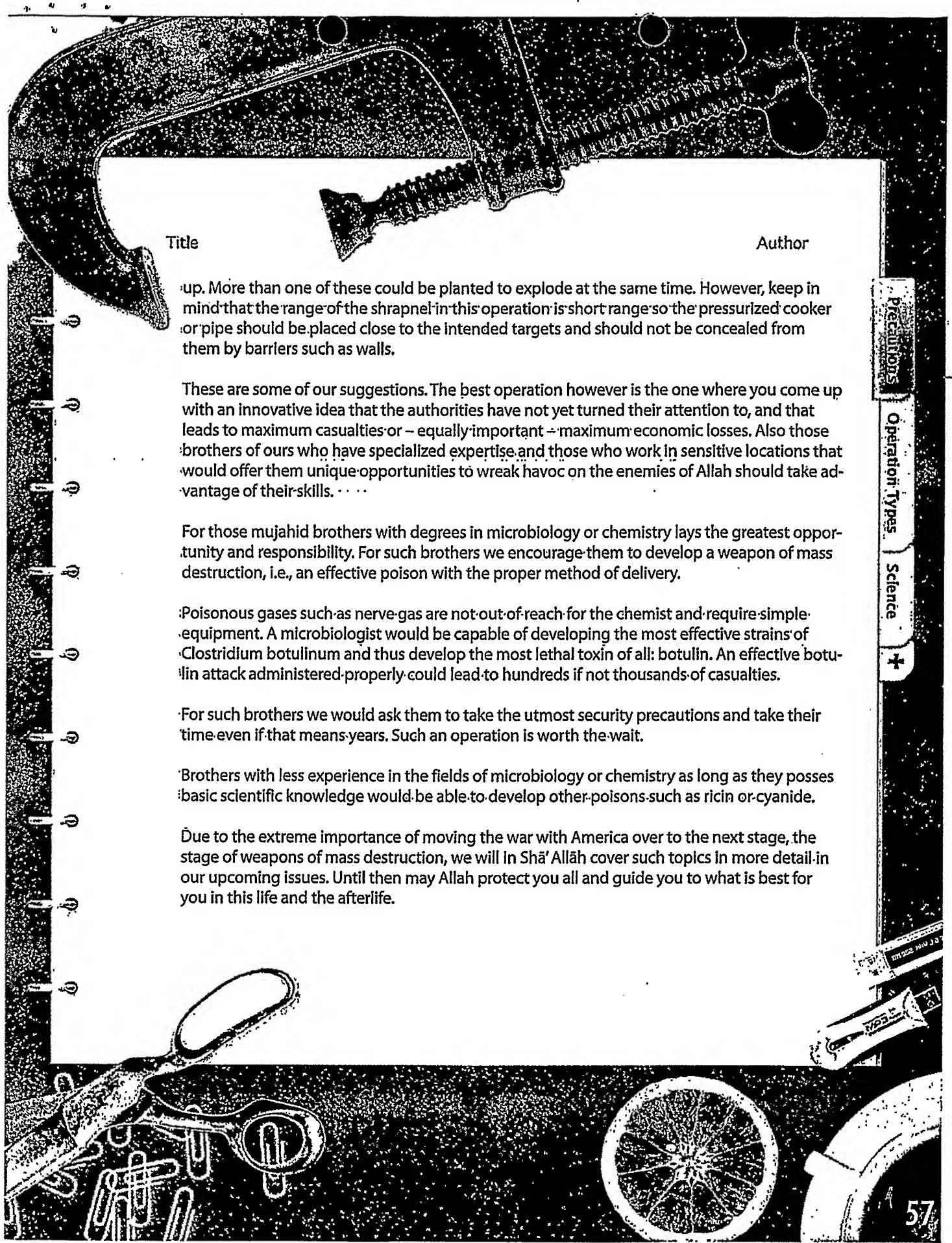
Another option for the individual jihad is the idea we proposed in "Make a bomb in the kitchen of your mom". The pressurized cooker should be placed in crowded areas and left to blow

Precautions

Operation Types

Science

+



Title

Author

up. More than one of these could be planted to explode at the same time. However, keep in mind that the range of the shrapnel in this operation is short range so the pressurized cooker or pipe should be placed close to the intended targets and should not be concealed from them by barriers such as walls.

These are some of our suggestions. The best operation however is the one where you come up with an innovative idea that the authorities have not yet turned their attention to, and that leads to maximum casualties or – equally important – maximum economic losses. Also those brothers of ours who have specialized expertise and those who work in sensitive locations that would offer them unique opportunities to wreak havoc on the enemies of Allah should take advantage of their skills. . . .

For those mujahid brothers with degrees in microbiology or chemistry lays the greatest opportunity and responsibility. For such brothers we encourage them to develop a weapon of mass destruction, i.e., an effective poison with the proper method of delivery.

Poisonous gases such as nerve gas are not out of reach for the chemist and require simple equipment. A microbiologist would be capable of developing the most effective strains of *Clostridium botulinum* and thus develop the most lethal toxin of all: botulin. An effective botulin attack administered properly could lead to hundreds if not thousands of casualties.

For such brothers we would ask them to take the utmost security precautions and take their time even if that means years. Such an operation is worth the wait.

Brothers with less experience in the fields of microbiology or chemistry as long as they possess basic scientific knowledge would be able to develop other poisons such as ricin or cyanide.

Due to the extreme importance of moving the war with America over to the next stage, the stage of weapons of mass destruction, we will in Shā' Allāh cover such topics in more detail in our upcoming issues. Until then may Allah protect you all and guide you to what is best for you in this life and the afterlife.

Precautions

Operation Types

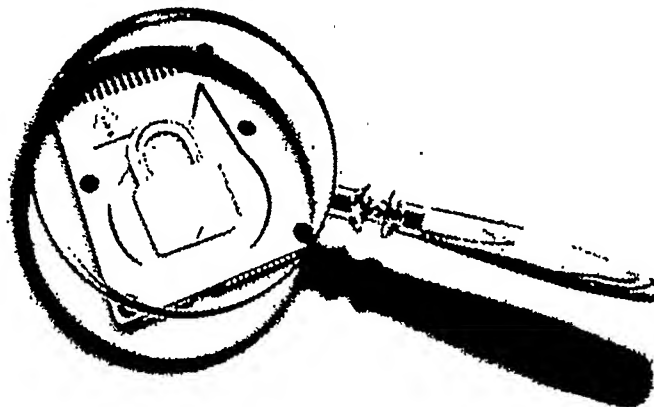
Science

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ASRAR

AL-MUJAHIDEEN
Terr0r1st

extras



It is entirely up to you on how to establish communication between contacts

the previous issue, we discussed in-depth the main function of *Asrar al-Mujahideen 2.0*, namely its communication methods through the use of encryption. Here, we will be touching on some of the extra functions of the program that you can find useful. We will talk about encrypting and decrypting files on your computer. Afterwards, we will discuss the File Shredder process.

Before we start talking about that, it is important to note that getting caught from the intelligence services for using this program will most likely end you up in prison. So we have explained how to use the program, but it is entirely up to you on how to establish communication between contacts without being obvious to the intelligence services that you are using this program. It will take research and exploration on your part in order to devise a well-thought out plan to keep every identity safe.

Let's say you have a Word Document on your computer that you don't want any prying eyes to see. You could just use the hidden feature available on the system or bury the file somewhere in some system file, but it's still possible that someone can find it if he searches hard enough. For law-enforcement agencies however, finding files isn't much of an issue. They have programs exclusive to their departments that can seek out what they are looking for based on both the file name and its contents. In order to have some peace of mind, the encryption method would be the best alternative to take.

Towards the bottom of Figure 1.0, you will see a series of tabs. The first of them is 'Select File to Encrypt'. This is what

we want. What will happen in this process of encryption is that a copy of your file will be made and converted into an unreadable format, leaving the original intact. In order to get rid of the original, place a check in 'Shred Out Original File' towards the bottom.

Next, click the yellow folder to the right to select your file. When you click open, you will see the path bar filled in. If not, try again.

Next, you will choose your Pub/Priv key and click the large red arrow. Then you will choose the one which will be able to see your encrypted file and click the large blue arrow.

Afterwards click 'Encrypt File' towards the top left of the menu. You should get a message saying that the file was encrypted successfully. You should then see a file that ends with .enc in the same place your original file is. If you get an error saying 'No mailbox specified', then it means you haven't properly chosen either the Local or Remote User (i.e., the blue and red arrows).

Decrypting File

Decrypting the file you made is the same process as above. In the main window, you will click on the tab on the bottom 'Select File to Decrypt'. Click the yellow folder to select your file then click 'Decrypt File' at the top left in the menu. You will be asked for your password. Type it in and click OK. Once that's finished, depending on the size of the file, it will take some time to decrypt. You should then get a message saying that the file was decrypted successfully. In the same folder where your encrypted file is, a new folder will be automatically created called

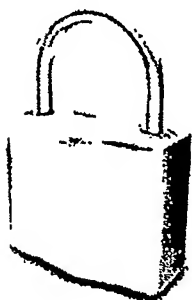
'Decrypted'. In it you will find your file.

Many intelligence officers are able to find deleted files on a hard drive through the use of specially made programs. For instance, let's say a person deleted a file and formatted their computer. After a few years, the hard drive falls into the hands of the intelligence agency. Through their programs, there's a high possibility of them recovering that file. The *Asrar* program has a feature for permanently deleting your files, making it harder for the enemy to retrieve them.

Click on 'File Shredder' on the left menu.

From here, the process is simple. In Figure 1.3 you will see three columns. Starting from the left, the first column shows the root folders and disks of your computer. You will select the folder in which your file is located from here. Once you select the folder, the second column displays all the files in that folder. To delete the file, simply click on it, drag it into the third column and click the 'Shred Files' button towards the bottom.

There are many programs that can do the same. If you ever come across them, you will find options such as wiping three times over, seven times over and so on. This just means that the process of deletion will be repeated that many times. The more times it is wiped over, the safer is your hard drive from prying eyes. The minimum wipe times you should use is 7 times. 7



FIGURES

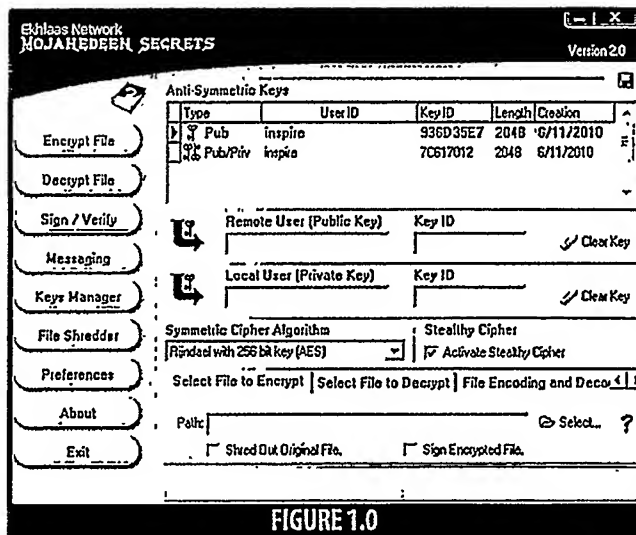


FIGURE 1.0

FIGURE 1.0:
The first tab in the bottom panel will allow you to encrypt any file of your choosing.

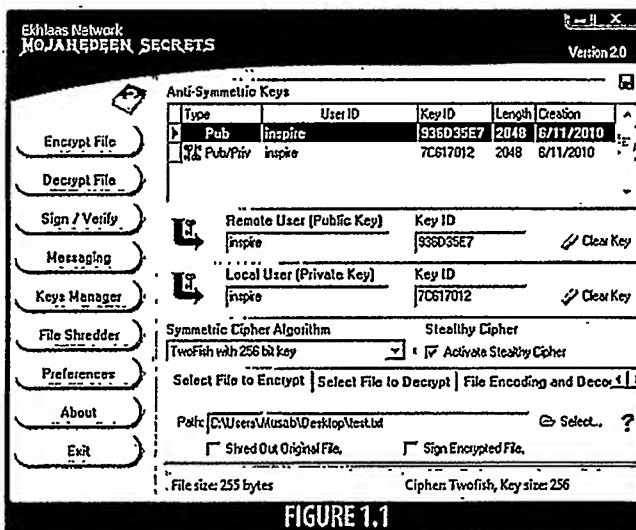


FIGURE 1.1

FIGURE 1.1:
Select your Pub/Priv key as the local user & then choose a remote user. Then click Encrypt File.

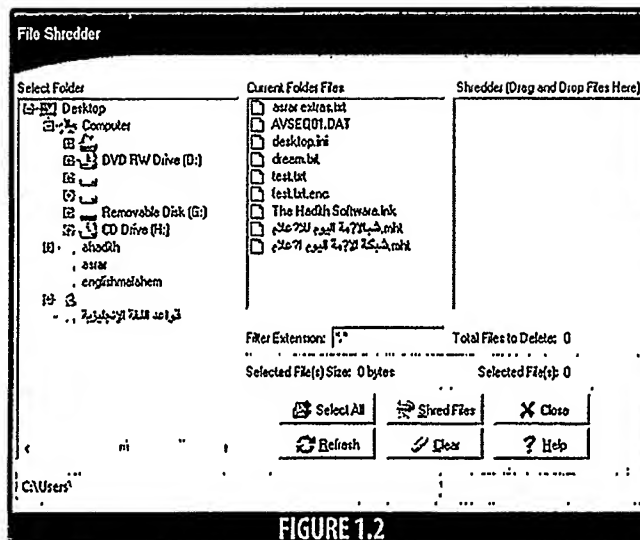


FIGURE 1.2

FIGURE 1.2:
Choose the folder in which your file is located. Drag & drop from the second column to the third. Click Shred Files.

« Do you think... »

Shaykh 'Umar Hussain

In the Qur'an, Allah directs the question: {Do you think?} Or the statement: {Never think...} This sometimes was directed to the Messenger of Allah ﷺ sometimes directed to the disbelievers and sometimes to the hypocrites or disbelievers. In this article we will commentate on these verses. We begin with the verses directed at the Messenger of Allah ﷺ and the believers.

Allah ﷻ says: {And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision. Rejoicing in what Allah has bestowed upon them of His bounty, and they receive good tidings about those [to be martyred] after them who have not yet joined them – that there will be no fear concerning them, nor will they grieve. They receive good tidings of favor from Allah and bounty and [of the fact] that Allah does not allow the reward of believers to be lost} [āl-'Imrān: 169 - 171].

Allah says they were "killed" so He approved their apparent death. But Allah says that the actual aspects of death do not apply to them. Thus, even though their bodies are dead their souls are alive. The life of their souls is beyond the mere consciousness that all souls, Muslim or non-Muslim, poses after death. Allah says they are with their Lord and they are being provided by Him. These two qualities are the forms of pleasure that are granted by Allah to the martyrs. They loved Allah during their life on this earth so their souls were granted the great honor of being in

the presence of Allah.

Allah says they rejoice because of what He has granted them. They also rejoice in the news they receive about their brothers who are still living but would eventually join them as martyrs. This proves that Allah reveals to the souls of these martyrs part of the knowledge of the unseen by giving them the glad news regarding the people whom they knew who would be granted martyrdom. They rejoice in this news for two reasons: The first: Their brothers would be granted martyrdom. The second: That they will continue fighting the enemies of Allah. They would also rejoice when they come to see what Allah has rewarded them with and see that their efforts were not wasted: {Allah does not allow the reward of believers to be lost}.

There is evidence in this verse that the martyrs are given the knowledge of the future outcome of the life of their loved ones and the ones who are of concern to them.

Allah ﷻ says: {And never think that those who rejoice in what they have perpetrated and like to be praised for what they did not do – never think them [to be] in safety from the punishment, and for them is a painful punishment} [āl-'Imrān: 188].

The People of the Book changed the book of Allah and called their people to it. They deceived the masses in the name of Allah and then they wanted to be praised for their falsehood and they were proud in taking credit for their false actions.

The other interpretation is that this verse is talking about the hypocrites who stay behind the Messenger of Allah ﷺ when he goes out to jihad. When the Messenger of Allah ﷺ returns, they rush to him and give excuses for their staying behind and they want to be counted as having the intention of jihad.

Allah ﷻ says: {And never think that Allah is unaware of what the wrongdoers do. He only delays them [i.e., their account] for a Day when eyes will stare [in horror]. Racing ahead, their heads raised up, their glance does not come back to them, and their hearts are void} [Ibrāhīm: 43].

In this verse Allah reminds us that the deeds of the oppressors and wrongdoers will not go unanswered. The one who does not believe in a day of reckoning may wonder: how come there is so much evil in the world? He may ask: why do the tyrants and oppressors get away with their wrongdoing? The believer may also forget that these wrongdoers are going to face Allah. Thus in this verse, Allah reminds us that the evil doers will be humiliated on the last day. Allah says that He is delaying them to a day when the eyes of all creation, including the transgressors, will stare in horror. Allah says they will race ahead with their heads raised up, staring up at the horrors of the Day of Judgment. Allah then gives a telling and unique description to the hearts of these people. He says their hearts are void. The terror is so great for them on that day that their hearts fail them and become empty.

Allah ﷻ says: {So never think that Allah will fail in His promise to His messengers. Indeed, Allah is Exalted in Might and Owner of Retribution} [Ibrāhīm: 47].

This verse is directed to Muhammad ﷺ. Even though the plural "messengers" was used, it is Muhammad ﷺ who is intended. That is because the promise of Allah to the messengers has already passed and was fulfilled. Allah is comforting His Messenger by reminding him that Allah's promises of victory for His Messenger in this world and the ultimate and infinite

you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allah?" Unquestionably, the help of Allah is near} [al-Baqarah: 214]

In this verse, Allah is teaching this Muslim nation an important law of life: If you are a follower of the truth, you will be tested. This is an essential lesson of history that the new Muslim *ummah* had to learn. The followers

some Muslims have doubts in victory. But the true believers believe in the promise of Allah. However, they understand that victory does not come until the *ummah* goes through trials that separate the believers from the hypocrites.

Allah ﷻ says: {Or do you think that you will enter Paradise while Allah has not yet made evident those of you who fight in His cause and made evident those who are steadfast?} [āl-`Imrān: 142]

After the battle of Uhud, Allah revealed these verses from *Ṣūrah*

Today the Muslims are going through trials similar to an earthquake and some Muslims have doubts in victory. But the true believers believe in the promise of Allah. However they understand that victory does not come until the ummah goes through trials that separate the believers from the hypocrites.

pleasure in the afterlife will be fulfilled.

Allah ﷻ says: {Never think that the disbelievers are causing failure [to Allah] upon the earth. Their refuge will be the Fire – and how wretched the destination} [an-Nūr: 57].

In the verse before this, Allah promised the believers that their fear will be replaced by security and that Allah will give them victory in this world. This verse was revealed at a time when the believers were weak and their enemies were strong and had the upper hand. At such times, when the believers felt surrounded by their enemy, when the enemy was stronger than them in numbers and weaponry and when the enemy seemed to be in control of the land, at times like these, Allah tells the believers that no matter how strong the enemy is, no matter how much they appear to be in control of the earth, there is no place for them on the entire planet to escape from Allah. Allah is the one who controls the affairs of the heavens and earth and these disbelievers have nowhere to run away from Allah and in the Hereafter their abode is Hell.

Allah ﷻ says: {Or do you think that

of Muhammad ﷺ were new to the truth and the Qur'an was teaching them rules and laws that apply to them just as they applied to the followers of every prophet before Muhammad ﷺ. One of these laws of Allah is that you will not enter Paradise until you are tested with poverty or hardship. Allah states that the trials the followers of the prophets went through reached to the extent that they were "shaken". The Arabic word translated here as shaken means: moving something from its place violently. It can also mean earthquake, horror or adversity. What is meant in the verse is that the way of life of the followers of the prophets were changed and shaken by the trials. The trials reached to the point that the prophets asked: When is the victory of Allah? The question by the prophets should not be understood to mean that the prophets were doubting the promise of Allah to give them victory. What it means is that the prophets of Allah were wondering when will the promise of Allah of victory be fulfilled. Allah responded to them, and to the Muslim *ummah* by saying that the victory of Allah is near.

Today the Muslims are going through trials similar to an earthquake and

āl-`Imrān. The Muslims lost the battle and seventy of them were killed including the uncle of the Messenger of Allah ﷺ. This came a year after the resounding victory of Badr. In this verse, Allah teaches the Muslims that they must go through two tests: Jihad and patience. To enter Paradise you must go through Jihad and be patient on the trials which would face you on your journey towards Allah. The two trials of Jihad and patience are related because Jihad in itself depends on patience and this shows us the importance of the great virtue of patience.

Allah ﷻ says: {Do you think that you will be left [as you are] while Allah has not yet made evident those among you who strive [for His cause] and do not take other than Allah, His Messenger and the believers as intimates? And Allah is Acquainted with what you do} [at-Taubah: 16].

This verse illustrates the importance of *walā'* and *barā'*. *Al-Walā'* is loyalty towards the believers and *barā'* is disavowal of the disbelievers. Allah says that every Muslim will be tested for his loyalty. A believer will not be left to claim belief without that belief being verified and part of that

verification is by testing where does the loyalty of the believer lie. In every time and age there will be believers and disbelievers. In the time of the Messenger of Allah ﷺ, loyalty to Allah and His Messenger and the believers was by being a soldier of Muhammad's ﷺ and failing that test was in having loyalty towards the Quraish or the Jews. Today loyalty of Allah and His Messenger and the believers is manifested in defending Islam and the Muslims and failure in that test is having ones loyalty towards America and its allies and the agents of America - the rulers of the Muslim world. Those who do not disavow the rulers have not practiced the 'aqidah of walā' and barā'. Allah closes the verse by saying: {and Allah is acquainted with what you do}.

Allah ﷻ says: {Do the people think that they will be left to say, "We believe" and they will not be tried? But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars} [al-'Ankabūt: 2-3]

Belief is not a claim to be made without it being verified. There are consequences for proclaiming *Lā ilāha illa Allāh*. A Muslim is tested through trials of life that show his steadfastness. Allah says that the nations before you went through the test and you must go through it too. Allah says that he will make evident those who are truthful and those who are not. For those who turned out to be liars in their claims of faith, this does not necessarily mean that they were claiming faith outwardly and inwardly they were disbelievers. Rather, it means that even though they did believe, their belief was so weak it was not able to withstand the trials and tests of life. It means that they did believe in Allah but they valued other things in life more than Allah and they put these things ahead of Allah. On the other hand, the ones who turned out to be truthful were the ones who were steadfast in their faith until the end. They were

the ones who loved Allah more than everything else and they never put anything ahead of Him. They were the ones who understood that their life on this earth is a test and that they were created to worship Allah alone.

Allah ﷻ says: {Or do those who do evil deeds think they can outrun [i.e., escape] Us? Evil is what they judge} [al-'Ankabūt: 4].

The disbelievers may succeed in winning against the believers in a battle, they may succeed in causing them hardship, or they may have authority and control to the extent that they believe they may defeat the truth. But they are mistaken. No matter how strong the disbelievers are, no matter how much control over the land they have, no matter how many battles they win against the followers of the truth, there is nowhere for them to go. They have no escape. And if they believe that they have a safe haven that would protect them from divine justice, they are wrong.

Allah ﷻ says: {Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge [i.e., assume]} [al-Jāthiyah: 21].

The believers are not equal to the disbelievers in this world and the Afterlife. In this life the believers are living their life in the worship of Allah. They are seeking His pleasure. They strive for good and avoid evil. They fight for good and battle the whispers of the Devil. On the other hand, the disbelievers are living for the fulfillment of their carnal desires. They are slaves to the Devil. So how can the believers be equated to the disbelievers? They are not equal in this life and their situation in the Afterlife must also be different.

In the Afterlife the believers will enjoy the pleasure of Paradise in the care of their Lord. The disbelievers will be in

Hellfire suffering the consequences of their disbelief and evil deeds.

Allah ﷻ says: {Or do those in whose hearts is disease think that Allah would never expose their [feelings of] hatred? And if We willed, We could show them to you, and you would know them by their mark; but you will surely know them by the tone of [their] speech. And Allah knows your deeds. And We will surely test you until We make evident those who strive among you [for the cause of Allah] and the patient, and We will test your affairs} [Muhammad: 29 - 31]

Allah threatens the hypocrites who used to plot against the Messenger of Allah ﷺ that He would expose their evil plans. The definition of hypocrisy is professing Islam and hiding disbelief. The hypocrites in the time of the Messenger of Allah ﷺ used to strive to keep their disbelief secret. Allah is telling them that the secret plots they used to work hard on concealing could be exposed to His Messenger if Allah willed.

Allah says to His Messenger ﷺ that if He willed he could have exposed the hypocrites to the him ﷺ one-by-one, and Allah did reveal to His Messenger ﷺ the names of some of the hypocrites. And then Allah says that even if He doesn't mention them by name, the Messenger of Allah ﷺ would be able to distinguish their hypocrisy from their words. The speech of the hypocrites exposes them because it reveals some of the thoughts which they hide.

Today hypocrisy reveals itself in the words of support of America and its stooges in the Muslim world. It reveals itself in servitude to the corrupt rulers of today. Hypocrisy shows itself in the betrayal of the mujahidin who are defending the *ummah* today and shows of loyalty to the enemies of the *ummah*.



A CALL TO ISLAM

HAZIM NOOR

This is a message to the non-Muslims of the world. I wish to echo this message in every building, slum, desert, house, media outlet and corner street. I am not calling you to a race, ideology, or country. Instead, I am calling you to something that has no boundaries in this world. I am calling you all to the eternal light of Islam.

It is the same God that Abraham humbled himself to which I am calling all of you. It is the same call that all the Prophets called to: "Worship Allah and reject disbelief". Verily, there is none worthy of worship except Allah alone and Muhammad is His final Messenger. To Him alone belongs the dominion of the heavens and the earth and there is not a soul that has a share in His Magnificence. He is Allah; He is not in need of anything but everything depends on Him. There is none like Him as He is above everything.

If you choose to accept this call, with Allah's mercy you will taste the beauty of Islam and enjoy life to its maximum even if you were the poorest person under the sky. That's because you will live Islam in every action of yours and live with the knowledge that Allah has preserved a remarkable gift for you in Paradise. You will find that following the lifestyle of Prophet Muhammad ﷺ will become your occupation as it will be the coolness of your eyes. Islam will teach you that every ism, including materialism, is a mere creation of Allah and that it will perish. But Allah will never perish.

As a Muslim, your life will begin to revolve around the daily prayer which is to be established five times.

The prayer is a re-connection from the spiritual avenues of your heart to Allah directly. If performed correctly, you will feel a change in your spiritual station. In our materialistic world of globalization, it's easy to forget Allah. So the prayer is a chance to repent, mend your ways, build on your weaknesses, cleanse your heart, and dampen your soul in the remembrance of Allah.

You will also begin to realize that your wealth is nothing but a test from Allah. The annual zakat requires a Muslim to give 2.5% of their wealth from the previous year's earnings to charity. Wealth can be both troublesome and a blessing. If abused, every penny will be counted against you on the Day of Judgment. If used for good causes, it will elevate your status in Allah's eyes. You will also come to the realization that you will have a bank in the hereafter. This bank however has no paper money, coins or gold. Rather, it is a bank of deeds. If your good deeds outweigh your evil sins, you will find nothing but felicity from Allah. You add to your deeds from this world by doing all sorts of acts of worship prescribed and explained by Islam. The one who rushes to fill his bank of good deeds in this world will be the one who will find ease entering Paradise in the next, by the permission and kindness of Allah.

Through Islam you will find a return to your inner self and natural being. Every year in the month of Ramadan, the Muslim is required to fast for a full month. Each day he will fast from dawn to dusk and break his fast with light food. Throughout the day, he makes an extra attempt to stay

away from all sorts of sins - whether it be from the tongue, heart, private parts etc. - and he does his best to busy himself in all different types of worship whether it be reading the Qur'an, repeating Allah's name, visiting the sick, giving to the poor, doing additional prayers, cleaning the mosque, using his time with friends and family to talk on Islamic affairs, spreading Islam to others or even smiling. In the night, he stands up in prayer and recites the beautiful verses of the Qur'an to strengthen his faith, conviction, wisdom and character.

Finally the hajj is what the Muslim performs once in his lifetime. The Muslim travels to Makkah and performs the prescribed acts of worship there. This time is to be spent in changing your habits and lifestyle for the better.

Finally, the one who rejects Islam will have to face the consequences of his disbelief on the Day of Judgment. The day where the hair of a child will turn grey and the pregnant woman will drop her load due to the great terror felt on that day. Those who die as practicing Muslims, and not die in a state of sin, will be of those that are the successful. Those who chase after the life of this world will feel its poisonous pangs in the hereafter: a punishing fire that tortures people eternally in the most ferocious of ways. Those who chase after the life of the next will experience pleasures that no eye has ever seen, no ear has ever heard, and no mind has ever thought of: an eternal life of delight and happiness, empty of troubles and difficulties. □

The Prize awaiting the shahid

Shaykh Anwar al-Awlaki

Allah ﷻ says¹:

{Gardens of perpetual residence; they will enter them with whoever were righteous among their fathers, their spouses and their descendants. And the angels will enter upon them from every gate, [saying], "Peace [i.e., security] be upon you for what you patiently endured. And excellent is the final home} [ar-Ra'd: 23-24].

Jannah is different from *dunyā* in four areas:

- 1 This world is temporary and *akhira* is permanent. Allah says about *dunyā*: [mata 'al ghuroor]. And Allah says about *Jannah*: {the afterlife is better and everlasting}.
- 2 There's a difference in *quantity*.
- 3 There's a different in *quality*.
- 4 Everything in *dunyā* is contaminated and everything in *ākhirā* is pure.

Dunyā is temporary and *ākhirā* is permanent. How long are you going to live in *dunyā*? I was watching the news strip on al-Jazeera and it said the oldest man in the world has passed away in Japan at the age of one hundred and fourteen. That's the oldest. One hundred and fourteen. How long will you live in *ākhirā*? Infinity. Now if we want to make a ratio of *dunyā* to *ākhirā*, what do you

do to make a ratio? You divide *dunyā* on *ākhirā*. So 114 divided by infinity, what's the answer? Math tells us that it's zero. Nothing. There isn't even a ratio! But *Rasūlullāh* ﷺ was more generous than that. He said, "if this world was worth the wing of a mosquito..." but then you can notice that *Rasūlullāh* ﷺ said one wing so the mosquito can't even fly! He didn't even say two wings. So *dunyā* is nothing. Worthless.

In Paradise, everything is clean. Everything is pure. There's no call to nature or sweating. Our bodies will come in a different form. Life therein is infinite. There's no time pressure. The people of Paradise are free to do what they like, whenever they like and for as long as they like. One of them could recline on his throne for forty years talking to his wife.

Subhān'Allāh, when you think of this concept of time, because there's no time limit in *ākhirā* - since it's infinite, eternal - if you come out of your mansion for example and see a flower that you like, you could sit there for ten years watching it! You don't have any appointments! You don't have any work to do! You could sit there for a hundred years if you want. There's no time pressure whatsoever, so it's quite a difficult concept to think about. And when you carry

it further, you can even think about things like spending an entire year with Muhammad ﷺ; he would give you that time. If you want for example, you were reading in history and there were somethings you wanted to clarify about Umar bin al-Khattab, you can go and meet him and spend an entire month with him to discuss what happened. There's no time pressure, so there's no reason that this offer would be turned down. If they are busy for the first billion years, you can meet them after that.

There's no time pressure whatsoever and that's why Ibn al-Qayyim mentioned somethings about *jannah* saying that a man would sleep with his wife for eighty years! He mentioned that it's in a *ḥadīth* but it might be a weak *ḥadīth*; but all these things are possible because there's no time pressure whatsoever; you're free to do whatever you want. You are given four rivers, you can then go and spend an entire summer on these rivers enjoying its beauty because there's no limit. Our minds in *dunyā* are incapable of thinking outside the box when it comes to time... It's infinity, it never stops, it keeps on going. The Energizer bunny would die and you're still alive in *jannah*!

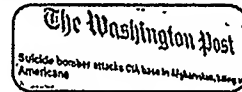
Nothing stands between you and this enjoyment except dying as a *shahid*. □

¹ The following is a transcript taken from Shaykh Anwar's series on *Mashari al-Ashwaq* (CD 3)



O HESITANT ONE: IT'S AN OBLIGATION!

ABU DUJANAH AL-KHURASANI



A message from the martyr, may Allah accept him, on the eve of his martyrdom operation against a CIA team in Khost

This is a brief letter of motivation to Jihad in Allah's path which I leave in the mailbox of a Muslim who is wavering between the honor of going forth and the humiliation of staying behind.¹ Know, my brother, that I singled you out for this letter due to my conviction that you are the closest among all people to the mujahidin in Allah's path. Almost no mujahid goes forth to the fields of competition without passing through this stage of indecision and lingering. However, while for some, a few days, hours or minutes suffice, for others this stage goes on and on until even his entire life isn't enough for him to make up his mind. And don't think, my beloved brother, that your brother, this poor slave, isn't aware of your condition. I lived among you for such a long time that it is as if I am wandering around in one of the impoverished neighborhoods of your emotion, or resting my head on a cold sidewalk in the border zone between consciousness and unconsciousness where you have hidden the love of jihad from sight and exiled it like a stranger without an identity or like a lonely heart searching for company. So I am calling to you from there, from the depth of your hearts, with words whose letters resemble pieces of my body which I scatter like severed limbs in the ether, for their echoes to reverberate in your ears forever, and for me to plant them like seeds in your consciences, in the hope that out of them will grow jihad if I water them with my blood tomorrow. Oh, if only I had something other than these words with which to call on you, then I would have flown to you without wings, like a breeze which comes before the winds, in order to stand in front of each one of you, with my eyes looking into your eyes and my hands on your shoulders, to shake you and recite to you Allah's statement, {Unless you go forth, He

will punish you with a painful punishment, and put others in your place. But Him you would not harm in the least} [at-Taubah: 39].

Oh, if only I had as many souls as there are hairs on my head, so that I could send them to the minarets of all mosques in the realms of the Muslims, to call out to the people on the day of the weekly congregation, "O you who have responded to 'Come to the prayer,' there is no good in you if you turn your backs on 'Come to jihad!'" Until when must love of jihad remain confined to daydreams and private thoughts, only coming into view in slips of the tongue? Until when must this longing remain reduced to an embarrassed tear you shed when you see the tragedies of the Muslims, or a passing elation you experience when you hear a *nashid* or read a poem? Until when must the love of jihad remain just another one of those hobbies of yours with which you while away your free time. We're neither looking for discerning viewers nor the emotions of sympathizers: We're looking for you in our midst and if we don't find you, we shall continue to look, and look again. We shall target you with our media productions, laying for you emboldening ambushes and plating motivational mines, in the hope that they will blow up on you as admonishments and reminders which will fill your souls with thoughts and inflame your hearts with a desire to join the caravan of champions. And even if it means having to preoccupy ourselves entirely with you instead of our enemies, we will preoccupy ourselves with you until you join us. We shall continue to search for you and search again, sometimes like a beautiful dream which



¹ The following are a few sections taken from Abu Dujanah's speech to the *ummah* in the As-Sahab Media recording, "O Hesitant one: It's an Obligation!"





tempts you, and sometimes like a terrifying shadow which chases you, in order to disturb your peace and quiet and make your life miserable every time we remind you of your desertion of the mujahidin. We shall send you coded messages whose meaning only you will understand, in newscasts, newspapers, and websites. Every report which talks about us you will read as if it is talking about you. Every discussion about us will seem as if it is complaining to Allah about your staying behind us. You will hear your real names and see your photographs between the lines, among the words and behind the scenes, as you are now on the mujahidin's most-wanted list. You will sense that the mujahidin aren't targeting anyone else in this world other than you, and that they aren't inciting anyone to fight except you, until you join us.

You shall never find enjoyment in any of your habits, nor even in your acts of worship, as long as you continue to refrain from jihad. We shall continue to search for you, and search again, until you join us. My brothers in Allah: Allah has tested the *ummah* with idols who have led the people away from their religion, and thus the Sunnah has been deserted and *bid'ah* has spread, and sound nature has been corrupted and jihad in Allah's path has become a reckless venture and gamble in the eyes of many among the Muslim laity; and human devils sit beside jinni devils on the pathways of the Muslim to turn him away from jihad in the path of Allah, by telling him, "Are you

going to perform jihad in the path of Allah, and get yourself killed, and let your wife remarry and your children become orphans?!" and by telling him, "To whom are you leaving your pretty wife?! Who will be dutiful to your frail mother?! Who will take care of your little child and your elderly father?! And how can you abandon your wonderful work and desert your beautiful house?!" But if you were to mention in front of them that you are going not to jihad in Allah's path, but to spend a summer vacation or take a course in some worldly sciences, you would see their faces brighten, and they would help you with their time, money and counsel, and they would wish they could accompany you, even if only in your suitcase. {If it had been an immediate gain and a short journey, they would certainly have followed you, but the long journey seemed too far to them} [at-Taubah: 42].

Beware, my brother, of being turned away from the obligation of jihad by these enemies, who have concealed themselves in the cloak of family and friends. Beware of letting them deceive and mislead you. {O you who believe! Among your wives and your children are some who are your enemies, so beware of them} [at-Taghābun: 14].

*And that when death inserts its claws
You find that all amulets are worthless*

Woe to you that death has taken you so quickly and in such a short period of time. It is then that you will realize that you are the loser and that those slackers and deserters around

you swindled you. You will realize that you aren't the same as those mujahidin you used to love, even if you resemble them in your points of view and your claiming to love going forth in Allah's path; whereas they died the way they loved and wished for, you died the way the slackers around you love. And there is neither power nor strength except with Allah.

I swear by He in whose Hand is my soul that this worldly life is narrower and more restrictive for the believer than the mother's womb is for her fetus, and that the easiest way for him to free himself from this restriction is martyrdom in Allah's path. In fact, the blood, suffering and pain which the fetus goes through in order to reach the life of this world is a horrible tragedy when compared with the killing of the martyr, for whom it feels like nothing more than an insect bite. This is death in the culture of the mujahid: a transition from one deficient life to another perfect one, which, although he hasn't experienced it, he knows by heart, through Allah's description of it. {And He will bring them in unto the Garden which He has made known to them} [Muhammad: 6].

Demolish the barriers, cross the borders, defy all the security apparatuses, and burst out from all directions towards a Paradise as wide as the heavens and the earth which Allah has prepared for His slaves the martyrs. {You will soon remember what I say to you. And I entrust my affair to Allah} [ad-Dukhān: 40]. □



Inspire Al-Malahem Media



O' my
Ummah,
be Happy
يا أمتي: قري



Be optimistic about
the future of this
ummah. Today, we
are seeing the
champions of
Islam appear from
all parts of the
globe; and they are
on the rise. Join
the effort so that
your goal of mar-
tyrdom is attained

O' My Ummah, be happy, for there are youth whom for you have
sold their lives

When the gun sounds appeared in the battlefields, they gifted
you their souls and bodies

Jihad has called, their weapons don't terrify me and my creed
doesn't accept surrender

Jihad has called, I can't live happily while my brothers' blood is
shed there

They stood up as a mountain facing death, and how could a
monkey (Jew) fight a mountain (Muslim)?

They don't bother with the loads of bombs and fire falling on
them, because their hearts is beating 'jealousy' for Islam and de-
termination

They smiled at death so you can hear among them the takbeer of
Amin and you can see among them Al-Miqdad

And the soul of the martyr is coming out, so they made Takbeer,
and his mother is spreading flowers

Allah Akbar O' Lions of Islam, enough is the pride of martyrdom
to be the aim of Muslims

The battle became more furious, and the Muslim child has an-
swered the call of Jihad and gifted Islam with his soul

Seek refugee from Allah by takajjud and du'a, who else can
answer the du'a of the du'a makers

O' Allah send them (the Jews) a lash of torture as you have sent
on Thamud and 'Aad

ABU YAQIN AL-QASSIMI

ABU ATTA HUDAYDI

ABI ABDILLAH AL-MUHAJIR

ABU YUSUF

ABU ABID AL-MAKKI

AN AL-MALAHM PRODUCTION



And Allah selects the martyrs
they only came for journey to the



Al-Malahem Media

AWLAKI-6210

LEGITIMATE DEMANDS

BARACK'S DILEMMA



Adam Yahye Gadahn

“THAT'S WHY, NEXT TIME, WE MIGHT NOT SHOW THE RESTRAINT AND SELF-CONTROL WE HAVE SHOWN UP UNTIL NOW, SO MAKE YOUR CHOICE BARACK, BEFORE IT'S TOO LATE.”



The fact is, Barack, if you ever decide to get serious about improving America's security, protecting the American people, and preventing a sharp rise in the number of American casualties at home and abroad, and in the air, at sea, and on land, then there are a number of simple, sound and effective steps which you can take, which can go a long way towards achieving those goals. The Muslim mujahidin defending their faith and brethren against your nation's evil doing have repeatedly made clear these steps, but because I suspect you have been living in the Ivory Tower and information vacuum in which arrogant Washington insiders like you often live, I shall summarize these steps here.

I strongly suggest you heed and implement them for your own good and the good of your people.

First, you must pull every last one of your soldiers, spies, security advisors, trainers, attachés, contractors, robots, drones and all other American personnel, ships, and aircraft out of every Muslim land from Afghanistan to Zanzibar.

Second, you must end all support, both moral and material, to Israel. And bar your citizens from traveling to occupied Palestine or settling there. And you must impose a blanket ban on American trade with the Zionist regime and investment in it. Your security will not be improved by empty threats like

1 The following are sections taken from As-Sahab Media's release, 'Legitimate Demands 2: Barack's Dilemma'.

those your special envoy made about the possible suspension of American loans, in and of itself, a largely meaningless gesture.

As Shaykh Usama told you, if you don't heed our warnings and stop your support of Israel, we will have no choice but to continue to use other ways to get our message across.

In the name of Allah, the Most Compassionate, the Most Merciful, from Usama to Obama peace be upon the who follows the guidance. As for what comes after if our messages to you were conveyed by words, we wouldn't send them to you on airplanes, and the message meant to reach you by way of the airplane of the mujahid hero Umar al-Harouk - may Allah release him - is a underlining of a previous message which the heroes of the 11th of September brought to you, and which has been reiterated both before and since namely, that America will never dream of security until we actually experience it in Palestine, and that it is not fair that you enjoy life while our brothers in Gaza are living the most miserable of lives. And consequently, Allah permitting, our raids against you





DO NOT
ENTER

CC AND LET US BE CLEAR BARACK, A PULL OUT FROM IRAQ ALONE IN THE ABSENCE OF COMPLIANCE WITH THE REMAINDER OF OUR LEGITIMATE DEMANDS WILL GET YOU NOWHERE.

will continue as long as your support for the Israeli continues. And may peace be upon he who follows the guidance

And you must stop all support and aid - be it military, political, economic or otherwise - to the hated regimes of the Muslim world. This includes the so-called 'Development Aid', which your Secretary of State recently identified as being one of the most important elements of future American efforts to combat the Islamic renaissance and jihad - awakening sweeping the Muslim world.

And you must seize all interference in the religion, society, politics, economy, and government of the Islamic world. This means putting an immediate stop to the deployment of your Economic Hit-men, CIA Jackals, Peace Corp volunteers, US Aid Employees, and UN and US sponsored non-governmental organizations. All of which put together represent the vanguard of American interference in our region and the world.

And you must also put an end to all forms of American and American sponsored interference in the education, curricula, and information media of the Muslim world. And you must end all broadcasts targeting our region especially those designed to alter or destroy the faith, minds,

morals and values of our Muslim people.

And you must free all Muslim captives from your prisons, detention facilities, and concentration camps. Regardless of whether they have been recipients of what you call a fair trial or not. As our heroic brother Abu Dujanah al-Khurasani told you with his words and actions, we will never forget our prisoners.

This is a message to all kafirs, that we as Muslims, as mujahidin, as muhajirin and Ansar, we never forget our martyrs. We never forget our prisoners. And we will never forget Aafia Siddiqui, and Sajadah Rishawi. And our jihad, In Sha Allah, will continue till we free our prisoners and until the word of Allah prevails.

Your refusal to release our prisoners or your failure to meet any of our other legitimate demands will mean the continuation of our just struggle against your tyranny, until God willing, you finally relent. But only after massive losses and great suffering for the people of America which you, Barack Hussein Obama, can still prevent provided you make the right decision today.

And let us be clear Barack, a pull out from Iraq alone in the absence of compliance with the remainder of our legitimate demands will get you nowhere. So stop wasting your time Barack, and start making some serious moves. And Barack, there's one other thing you should keep in mind as you maul over your next move. When one compares the already huge number of dead, wounded, displaced, and deprived Muslims, and other people for whose suffering you bear responsibility, with the relatively small number of Americans we have killed so far, it becomes crystal clear that we haven't even begun to even the score. That's why, next time, we might not show the restraint and self-control we have shown up until now, so make your choice Barack, before it's too late.



PLEASE EXCUSE MEMOTRIER

Please excuse me, *O love of my life*.
You have always been a mother of mercy.

Forgive me for the errors of my days,
And pardon me for that phase.

I know that I have wounded your heart,
Since I frequently experience the same dart.

But Paradise is calling me to conquer my fears
Thus I flew across the sea leaving you in tears...

Please excuse me, and don't say
That I separated myself from you to play.

How is it that I separated my soul
From the one who kept me from the cold?

How is it that I make you cry,
When you are the one most precious to my soul and eye?

You are more precious than the day which my heart loves
As the thought of you gathers the most beautiful doves.

If you knew all the facts
You would certainly relax.

So lend me your compassion,
As I explain myself in succinct words of expression.

Mother, the Muslim's humiliation is called peace,
And the heedless Rulers have put the Ummah up for a lease.

Mother, the Regimes of Sabotage have gathered on our land,
Sinking our Ummah's nobility to that of sand.

Mother, Palestine is the little child under the rubble,
And her grieving mother can only be heard in a bubble.

Mother, I can't let this humiliation continue,
Allowing the disbelievers to rape our Nation in the holiest of venues.

The enemy will shout, yell and scream
But I will continue to let my heart beam

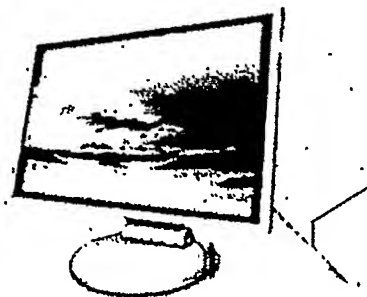
For I have put my worries behind my nation's,
Preparing myself to leave all of life's stations,

Even if it means that I fight and die,
Without saying goodbye.

Mother, I want to be above all of the strife,
So please excuse me, *O love of my life*.



How to communicate with us



If you are interested in contributing to this magazine with any skills - be it writing, research, editing, or advice - you can contact us at any of the email addresses below. We strongly encourage everyone to use the *Asrar al-Mujahideen* program to get in touch with us. Please take special precautions when using the program in order to avoid detection from the intelligence services. Our public key can be obtained below.



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« اللهم فك أسر المسلمين »

© Allah, Free the Muslim Prisoners
May Allah free all Muslims not listed here

Shayekh Usman Abd ar-Rahman
Shayekh Ali ar-Tamimi
Shayekh Abu Zaidah al-Filistini
Shayekh Jamil al-Amin
Sister Hafsa Siddique
Sister Colleen LaRoe
Brothers of "The Toronto 17"
Brothers of "Fort Dix Case"
Brother John Walker Lindh
Brother Daniel Mannix
Brother Abdul Hakim Mujahid
Brother Fahd Hashmi
Brother Tariq Mehauna
Brother Wahid 007
Brother Usman al-Faruz
Brother Nidal Hassan
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Brother Fawad Shalqad
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Patience... the defenders of *al-haramain* are emerging



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